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THE TWELVE PRINCIPAL UPANISADS

(IN THREE VOLUMES)

*Text in Devanāgarī and Translation with Notes in
English from the Commentaries of Śaṅkarācārya
and the Gloss of Anandajoti*

VOLUME II

BRHADARĀYAKA UPAṆISAD

BY

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WITH

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PREFACE

THE chronology of the Old Testament has influenced almost all the speculations of Oriental scholars in regard to the possible date of the *Vedas* and the *Upanisads*. It is very difficult to say anything with positive confidence on this subject, but this much is certain that the *Upanisads* at least the ten principal ones are not in any way posterior to the *Vedas*. The argument that a philosophy like that embodied in the *Upanisads* cannot exist side by side with the nature worship of the *Vedas* loses its force when the *Sultas* of the *Veda* are regarded as symbolic only of those esoteric truths which were taught through the *Upanisads* to the select few. Symbolology helps the solution of many a riddle over which philology has either sat in despair or which it has understood only to misunderstand. The history of all the great religions of the world shows that there is nothing inconsistent in the possible existence of a sublime philosophy with the empty formalities of popular religion. And this circumstance in itself is an indirect argument against the later origin of the *Vedas* and the *Upanisads*.

Veda means knowledge, and *Upanisad* means both the exoteric philosophy of *Brahman*, the *Advaita*, and sittings for the discussion of that philosophy. The *Upanisads* are aptly called the *Vedānta*, the end of the *Veda*, that which is reserved for those who have freed themselves from the useless bonds of formal religion. The *Veda* consists of three parts. *Mantra*, *Brāhmaṇa* and *Upanisad*, including the *Āranyakas*. The *Mantra* portion contains hymns addressed to various powers, all symbolic of important truths intended, on the one hand, to teach the religion of faith and forms to the ignorant, and the philosophy of sublime unity to the initiated, on the other. The one is the *Karma-mārga*, the religion of *forms*, and the other is the *Jñāna-mārga*, the religion of philosophy or knowledge. There is a way between the two, leading from *Karma* to *Jñāna*, called *Upāsana*, or the invoking of any particular power of nature. This is different from the general *Karma-mārga*, inasmuch as *Karma* does not mean anything performed with a special aim and for a special purpose. *Karma-mārga* is only the general religion of faith which leads to *Upāsana* and *Jñāna*. The word *Karma* should in this place not be confounded with that philosophical law of necessity which is called by that name.

The *Upanisads* teach the philosophy of absolute unity. By unity is meant the oneness of the subject, all experience of objective existence being regarded as in and of it. Experience implies consciousness, and

consciousness, apperception or pure reason is the only reliable self illumined, absolute factor of our knowledge. All else is but mere representation in and through the mode of this consciousness. The world of being is nothing, considered apart from consciousness which, in its turn is entirely independent of experience. It cannot in any manner be negatived for the very negation implies its existence. This is the realm of the absolute, ever existent *Brahman* an abstraction appropriately expressing this idea of unity in duality being a term expressive of the whole of that which can be none other than a compound of Thought and Being.

This Absolute is not the Unknowable of Agnosticism nor the inexplicable atom of Materialism. Materialism is in fact out of question, inasmuch as the Absolute of the Upanisad is not a result of organisation nor a property of matter. It is something always independent of everything and self illumined, self subsistent. It is everywhere, but for it the world of experience is nowhere. But the Agnostic who stands half way between Materialism and Transcendentalism identifies the Absolute with the Unknowable and makes it the source of all that translates itself into experience. This doctrine is entirely untenable for that which is Unknowable is not the Absolute but that which produces the various modifications and representations of it through experience. That something which IS and is not known *per se* by the very law of consciousness not permitting such knowledge is the Unknowable *par*

excellence But to describe the fountain of knowledge, absolute consciousness, which is seen in daily individual experience, as the Unknowable or even the unknown would, at least, be a strange perversion of metaphysical language

The effect of this philosophy on practical ethics is immense. Any system of ethics not based on some clearly demonstrated world-idea falls short of practical use, and is *pro tanto* a deviation from the path of adequately fulfilling the object of existence. The variety of experience is not real, nay even experience itself is nowhere from the point of the Absolute. To lead that life wherein the variety of experience does not affect either for weal or woe is the highest practical rule of conduct in accordance with the proper aim of existence. This does not imply entire inertia as some would understand it. The variety of experience *creates* distinction, and sets up false limits where there exist none. Pain and pleasure, good and evil, virtue and vice, merit and sin, are all conventions based on this variety of experience, and admitted for the sake of that experience. But in the Absolute no such distinctions are possible, and the highest bliss which cannot be described in words other than those implying negation of everything positive known to us, consists in forgetting the source of separateness and realising that unity which is the very being and nature of the cosmos. And more than this philosophy holds that the individual is a copy of the great cosmos and that through the unity

of the two in the Absolute there is always possible an easy way from the one to the other. When the sense of separateness is killed out the Absolute in the individual, and the microcosm is at once understood as the macrocosm. Pain and pleasure, evil and good are all merged in the unity of the Absolute where all is that indescribable something which is neither pleasure nor pain but something supremely sublime and happy so to speak. This process of killing out this idea of separateness is no inertia so far as ordinary language is understood and though it may not be that blind submission to the will of an anthropomorphic deity, it is certainly the highest possible activity and energy on a superior plane. It is not neglect of duty nor renunciation of the world either it is more forgetting of self and its environments. This is *mokṣa*. *Mol'sa* in the popular sense is a something to be achieved in the *Upaniṣad* it is already achieved every being is one with the Absolute is in fact the Absolute what is to be achieved is destruction of the sense of separateness which being accomplished *mol'sa* is easily realised. The disregard of this vital difference between the two ideas has led many Orientalists to regard the *mol'sa* of the *Vedānta*, and the *nirvāṇa* of the Buddhists, as something bordering on pure inertia or entire annihilation.

The illusion theory is another puzzle in the way of many. Some try to set it down to later interpolation. That this is not so, will be evident from the text of the *Upaniṣads*, but a suggestion by the way may be

usefully given. Experience is endless, and this endless variety creates distinctions which lead to the sense of separateness. All that is illusion in the phenomenal, is only these distinctions or limitations and the sense of separateness created by them. The basis or substratum of the illusion cannot be said to be nothing nor something. It is as indescribable as the Absolute and is known to BE, though never apart from or outside of the Absolute.

Many students of Indian philosophy enamoured of the idea of *moksa* taught by it seek to achieve it by various processes, physical or mental, generally, known as *Yoga*. Those who do so without being fully saturated with the spirit and substance of the *Upanisads* merely take a leap in the dark and court certain death, spiritual as well as physical. The first requisite is proper familiarity with the first principles of *Advaita* philosophy (*S'ravana*), and entire love with them (*Manana*). Then follows that sublime state wherein the sense of separateness is being slowly forgotten. But even here nothing but strict practice of the noble virtues and perfect altruism will be necessarily required of the student.

M N. DVIVEDI

CONTENTS

	PAGE
Preface	v
Introduction	3
First Chapter	14
Second Chapter	218
Third Chapter	258
Fourth Chapter	311
Fifth Chapter	384
Sixth Chapter	406

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॥ बृहदारण्यकोपनिषत् ॥

BRHADĀRANYAKA-UPANISAD

३



INTRODUCTION

By SRĪMAT SĀṆKARĀCĀRYA

OM! Salutation to Brahman and the other Brahmanas perfect in the traditional knowledge of Brahman whose names are enumerated in the lineage from teacher to teacher¹ Salutation to the religious instructors²

This brief commentary of the Vājasaneyi Brahma Upaniṣad which commences with the words "The dawn is the head of the sacrificial horse" is composed for the sake of those who wish to liberate themselves from the world in order that they may acquire the knowledge that Brahman³ and the soul are the same a knowledge by which the liberation from the cause of

Darkness —————¹ ges who in continuous succession from thin etc taught the knowledge of the numerated in the Vaiṣṇava Brahmana a

¹ The plural is here the plural majestatis meaning the preceptor of Śaṅkarācārya whose name was Govinda

² Brief it is called in comparison with the more voluminous commentary called the Bhartṛprapañcabhāṣya

Brahman the universal soul

The individual soul According to the Vedāntis the soul independent of the body is the substance which is pure existence knowledge and bliss and which must therefore not be confounded with its faculties the senses the mind intellect etc

the world ¹ is accomplished. This knowledge of Brahman is called Upanisad because it completely annihilates the world, together with its cause (ignorance) in such as possess this knowledge for this is the meaning of the word Sad,² preceded by Upāni³ A work which treats on the same knowledge, is also called Upanisad The above-mentioned Upanisad, which contains six chapters, is called Āranyaka, as being spoken in a desert, and Bṛhad (great) from its extent ⁴

The connexion of this Upanisad with the ceremonial part ⁵ of the Vedas will now be mentioned The whole Veda has the design to explain by what means objects of desire and aversion that cannot be proved by perception or inference, may be obtained or removed, for every man has naturally the wish to obtain objects of desire, and remove objects of aversion. The Veda has not to investigate objects of the senses, because the knowledge of what satisfies desires, or removes objects of aversion, is produced by perception and inference ⁶

¹ The cause of the world is ignorance.

² Sad means to destroy, or to go

³ Upa means near, Ni expresses certainty

⁴ This Upanisad, besides the names of Vājasaneyi-Brahma—Upanisad and Bṛhad-Āranyaka-Upanisad, bears also the denomination of Kāṇva-Upanisad

⁵ The Vedas are divided in two parts, the first is the Karma-kāṇḍa, the ceremonial part, also Pūrva-kāṇḍa, and treats on ceremonies, the second is the Jñānakāṇḍa, the part which contains knowledge, also named Uttara-kāṇḍa or posterior part and unfolds the knowledge of Brahman or the universal soul

⁶ The Mīmāṃsakas and Vedāntis assert five kinds of evidence, viz, perception, inference, verbal communication, comparison and presumption Some add also privation The Cārvākas recognise

Further, unless there is a knowledge of the existence of the soul in another life there cannot be a wish to obtain or remove objects of desire or aversion in a subsequent life this is clear from the conduct of those who¹ do not admit any other desires but those prompted by one's own nature. In consequence the Vedic science is founded on the *knowledge* of the existence of the soul relative to a former life and upon the special means by which objects of desire and aversion in another life may be obtained or removed. The existence of the soul as independent of the body is evident from positive declarations of the Vedas as shown by the following passages. This is the investigation whether after the death of man *the soul exists* some assert the soul exists the soul does not exist assert others. This is the commencement of one *Upam ad* and it concludes with the words *it exists*².

Another passage says. Some souls after death are born (again) to obtain a body like animals others

but one *is* perception. The followers of Kapila and those of Sugata (Buddha) acknowledge two perception and inference. The Sankhyas reckon three including affirmation. The Naiyayikas or followers of Gotama count four *is*, the foregoing together with comparison. The Irishikarnas as first observed admit five. And the rest of the Mimamsakas in both schools prior and later Mimamsa enumerate six. Col. M. F. Vol. I pp. 303-304. In our passage perception and inference include the other kinds of evidence.

¹ The Lokayatikas are here meant according to Anandagiri. They do not acknowledge the existence of the soul independent of the body and accordingly do not perform any actions relative to a future life.

² See Katha Upanisad I 20.

³ K. U. VI 13.

are changed into the condition of a trunk, according to their works, according to their knowledge of the Vedas."¹

Another passage commences "*It (the soul) is itself light, its knowledge and ceremonial works follow it (in another life). man becomes holy by holy work.*"

Another passage which commences "*I will declare*" concludes with the words *the soul is knowledge*

The assertion, that *the existence of the soul as independent of the body*, can be proved by perception, is not correct, for there is contradictory assertion of such who argue the contrary

For, if from perception a knowledge of the existence of the soul in connexion with another body, could be derived, we should not be opposed to the Lokāyatikas² and Bauddhas,³ who assert that the soul does not exist

¹ K. U, V, 6—7.

² The Cārvākas (or Sūnyavādīs) so named from one of their teachers, the Munī Cārvāka. From Brhaspati they are called also Bārhaspatyas. The appellation Sūnyavādīs, implies the asserter of the unreality and emptiness of the universe, and another designation, Lokāyata, expresses their adoption of the tenet, that this being is the Be-all of existence they were, in short, the advocates of materialism, and atheism, and have existed from a very remote period, and still exist, as we shall hereafter see. Wilson's Sects of the Hindus, p 15

They (the Cārvākas) restrict to perception the only means of proof and source of knowledge. Others, however, admit probability and tradition. Col M, E Vol I, p 403. Sadānanda in the Vedānta Sāra, calls up for refutation no less than four followers of Cārvāka, one maintaining, that the gross corporeal frame is identical with the soul, another that the corporeal organs constitute the soul, a third affirming that the vital functions do so, a fourth insisting, that the mind and the soul are the same. C M E, pp 403, 404

³ Bauddhas. There are four sects among the followers of Buddha. 1. The Mādhyamicas, who maintain, that all is void

For with regard to objects of the senses as for instance a pot no contradiction takes place as if one would assert the non-existence of a pot *although it is perceived by the senses*. If you hold such contradiction may exist by referring to the well known topic of the trunk and the man if the same object is taken by some for a trunk by others for a man we remind you of the fact that all dispute ceases when the nature of the object has been ascertained. For there is no dispute about the nature of an object of the senses for instance of a trunk when it has been ascertained by perception. The Vaināsikas¹ on the other hand although acknowledging the *I* yet reject the opinion of the existence of the soul independent of the internal body. Accordingly since the soul is different from any

2 The Yogīśvaras who assert that except internal sensation or intelligence (Viśvān) all else is void. 3 Sautrāntikas. They affirm the actual existence of external objects no less than of internal sensations. The exterior objects to be known by immediate perception. 4 Vaiśeṣikas who agree with the latter except that they contend for a mediate apprehension of exterior objects through images or resembling forms represented to the intellect. O. M. L. Vol I pp 390-391.

¹ Hence these Buddhists (the Sautrāntikas and Vaiśeṣikas who believe that objects cease to exist have but a brief duration like longer than the perception of the body) are by their adversaries Pārśva—or Sarva—Vaināsikas or followers of Kanada who acknowledge eternal and invariable and rechangeable and who insist that identity ceases with any variation in the composition of the body nutriment and discharging and consequent early loss of called Ardhavaināsikas are
Vol I pp 393-394

object of the senses, its existence cannot be proved by perception

Nor can it be proved by inference. If you say, that the Śruti applies arguments in proving the existence of the soul, and that these arguments are based upon perception, we do not admit this on the ground, that there is no perception of the soul, relative to a former birth. When, however, the existence of the soul by the Veda is acknowledged, and also by common arguments, according to the meaning of the Veda, the followers of the Veda, the Mīmāṃsakas and Tārkīkas (or logicians), will substitute the fiction, as if the perception of the *I* and the arguments in accordance with the Vedas, were produced by their own intellect, and hence say, that the soul is proved by perception and inference.

The ceremonial part of the Vedas is intended for the special instruction of him, who with certainty knows that the soul exists, subject to transmigration, and who in consequence is anxious to avail himself of special means to obtain and remove objects of desire and aversion in connexion with another body. The ignorance, however, with regard to the soul, which produces the wish to obtain what is desired, and to remove what is not desired, and which by its nature prides itself in the feelings of self, dominion and possession is not annihilated *by ceremonial works*, this can only be effected by the opposite knowledge of the identity of Brahman with the individual soul. For

as long as this ignorance is not annihilated so long the ignorant soul owing to passion hatred and other natural faults, resulting from works and owing to the transgression of commands and prohibitions of the Śāstra continues to accumulate by thoughts words and by the body works which are called unholy and which are the cause of evil concerning events that fall within the senses as well as that which do not fall within them. All this is the result of the greater power of natural faults. Hence *in proportion to the faults transmigration ensues from the highest state downwards to the lowest state of inanimate matter*.

Sometimes the purification by means of the Śāstra has a greater power. Hence the soul acquires by actions of mind speech and body a state which is called virtue and which is the cause of good. This virtue is twofold—virtue resulting from knowledge and mere virtue. The reward of the latter is the obtaining of the world of the mines (Pitṛ) and of other like worlds. The reward of virtue resulting from knowledge is the obtaining of the world of the Devas and of other worlds upwards to the world of Brahman. Thus it is said in the Śāstra—sacrificial works directed to Brahman are preferable to works directed to the Devas. Also the Smṛti¹ teaches work according to the Vedas is twofold, (such as concerns active life and such as refers to contemplation—the former satisfies desires the latter abstains from them through knowledge)

¹ Manu 1^o 88

If lastly, virtue and vice are equally balanced in a person, he obtains the condition of man. Thus by the power of ignorance and other innate faults, a soul has to transmigrate, in accordance with its virtue or vice, into worldly forms, different in name, shape and works from the state of the world of Brahman downwards to the condition of inanimate matter.

Thus this manifested world, subject to the connexion between cause and effect, was not manifested before its creation. "This world which, like a sprout springs from seed, proceeds from ignorance, which is placed as the result from works, from the performer and effects upon the soul, is without beginning, is without end, is without reality." To remove the ignorance of a person who shows by reflections, as just described, his dissatisfaction with the world, the following Upanisad is commenced, in order that he may obtain the knowledge of Brahman, which is opposite to that ignorance.

The knowledge, however, of the ceremonies regarding the sacrifice of a horse, is required that those who are not fit to perform the horse-sacrifice may obtain by this knowledge the same reward ¹

If one by such passages from the Śruti as the following "By knowledge or by holy actions *the mentioned reward may be obtained*," and "He who

¹ Viz, at the commencement of the Upanisad a description of the As'vamedha or horse-sacrifice, which does not properly belong to it, is given for the object, that Brāhmanas and others may obtain by knowledge the reward of this sacrifice, which can in reality only be performed by kings

overcomes even this world, would conclude that the knowledge was only a kind of work he would be in error, first because passages as such who offers the sacrificial horse and who knows¹ him thus leave it optional to *perform that sacrifice either by knowledge or in reality* secondly because it (this knowledge) is also mentioned in the second part of the Sruti which treats on knowledge thirdly because also by other ceremonies a similar representation is made Hence it follows that from knowledge alone the reward of the horse-sacrifice is derived The chief of all ceremonies however is the Asvamedha because its reward includes the universal and special state of Hiranya Garbha

Further at this commencement of the knowledge of Brahman the ceremony of the horse sacrifice is described for the purpose to show the worldly tendency of all sacrifices for its reward is shown as the devourer which is death

If it be said that the regular³ ceremonies have no worldly effect we deny this on the authority of the Sruti which enumerates the effects of all works For every ceremony requires the assistance of a wife

¹That is to say who knows the sacrifice of the horse to be an emblem of Prajapati

The universal state is Hiranyagarbha as soul of the universe or Isvara who rules all the special state is Hiranyagarbha as present in every individual Here the special state means of course the state of a special divinity

Regular ceremonies are such which if not performed are cause of sin, and if performed are no cause of merit ceremonies which every Brahmana is bound to perform as for instance the regular ceremonies called Sandhyavandana Vide Vedantasara

When by such wishes as the following, "may I have a wife," which are based on our very nature, the connection of all ceremonies with objects of desire moreover, as the reward of the ceremonies to be performed by a son, the world of the Rsis or Devas, have been pointed out, the state of Hiranyagarbha will be shown as *reward of the Asvamedha* at the end of this chapter by the words "This world is three-fold by name, form and work"

Thus the world is the manifest effect from all actions These three (names, forms and works) then were before the origin of the world not manifested Again they become manifest from the effects of the works of all living creatures as a tree spring from seed This world, which is at the same time manifest and not manifest, the object of ignorance, which is morpheus and amorpheus. is for the sake of the ceremony, the performer and the effect, placed through ignorance upon the soul by its semblance of it Therefore the soul, although it is separate from the world, although in its nature it is without the distinction of name, form and work, although it is without duality, essentially eternal, pure, intelligent and blissful, is yet manifested by the difference of ceremony, performer, effect, and by other distinctions Therefore as the erroneous conception of a rope as a snake is removed by a correct apprehension, so the knowledge of Brahman is commenced to annihilate the ignorance, the cause of desire and other faults, and also of works, of a person who is dissatisfied with this

world which naturally represents the distinctions of ceremonial act of the performer and of the effect and which naturally applies causes and effects by such sentences as this is so or so. In this the part commencing with 'The dawn is the head' etc. is designed for the knowledge of the horse sacrifice. The sacrifice is represented under the emblem of a horse on account of the eminence of the horse. The eminence again is derived from the sacrifice bearing its name and from its being the representation of *Prīyapatī* ¹

The *Aśvamedha* and *Puruṣamedha* celebrated in the manner directed by this Veda (white Yajur Veda) are not really sacrifices of horses and men. In the first mentioned ceremony six hundred and nine animals of various prescribed kinds domestic and wild including birds fish and reptiles are made fast the time ones to twenty one posts and the wild in the intervals between the pillars and after certain prayers have been recited the victims are let loose without injury. This mode of performing the *Aśvamedha* and *Puruṣamedha* as emblematic ceremonies not as real sacrifices is taught in this Veda and the interpretation is fully confirmed by the rituals and by commentators on the *Sāmhitā* and *Brahmaṇa*. The horse which is the subject of the religious ceremony called *Aśvamedha* is also avowedly an emblem of *Viraj* or the primordial and universal manifested being. Col M E Vol I pp 61 62

FIRST CHAPTER

FIRST BRĀHMANA

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

Om ! whole is that, whole (too) is this, from whole,
cometh the whole, take whole from whole, (yet) whole
remains

Om ! Peace, Peace, Peace, Harib, Om.

- 1 ॐ उपा वा अश्वस्य मेध्यस्य शिर । सूर्यश्चक्षुर्वातः प्राणो व्यात्त-
मग्निर्वैश्वानरः सवत्सर आत्माश्वस्य मेध्यस्य । द्यौः पृष्ठमन्तरिक्ष-
मुदर पृथिवी पाजस्थम् । दिशः पार्श्वे अवान्तरदिशः पश्चिम
ऋतवोऽङ्गानि मासाश्चार्धमासाश्च पर्वाण्यहोरात्राणि प्रतिष्ठा
नक्षत्राण्यस्थीनि नभो मांसानि । ऊवध्यसिकताः सिन्धवो
गुदा यकृच्च क्लोमानश्च पर्वता ओषधयश्च वनस्पतयश्च लोमानि
उद्यन् पूर्वाधौ निम्लोचज्जघनाधो तद्विजृम्भते यद्विधोतते यद्विधूनुते
तत्तन्तनयति यन्मेहति तद्वर्पति वागेवास्य वाक् ॥

OM! The dawn in truth is the head of the sacrificial horse. The sun is the eye, the wind the breath, the fire under the name Vaisvānara, the open mouth, the year the body of the sacrificial horse. The heaven is the back, the atmosphere the belly, the earth the footstool (hoof), the quarters the sides, the intermediate quarters the bones of the sides, the seasons the members, the months and the half months are the joints, day and night the feet, the constellations the bones, the sky the muscles, the half digested food the sand, the rivers arteries and veins, the liver and spleen the mountains, the herbs and trees the various kinds of hair. The sun as long as he rises is the fore part of the body, the sun as long as he descends is the hind part of the body. The lightning is like yawning, the shaking of the members is like the rolling of the thunder, the passing of urine is like the rain of the clouds, its voice is like speech.

The dawn is in truth etc. The dawn means here the hour of Brahman. In truth is said for the sake of reminding and reminds of a well known time. Is the head from its being the principal time, for the head is the principal part of the body. For the object of purifying the animal representing in its members the various parts of the ceremonies, time and other conditions of the sacrifice are typified by the head and other parts. It is represented as Prajāpati by giving it the emblems of Prajāpati, for the representation of the animal by time, the worlds and the divinities is its representation as Prajāpati, for this is the nature of Prajāpati as Viṣṇu and other deities are represented under the form of an image. The sun is the eye, as nearest to the head and as being

the tutelary deity of the eye¹ "The wind is the breath," from its identity with it "The mouth is fire, under the name of Vaisvānara", Vaisvanara is the special name of Agni, meaning, whose mouth is wide open Agni is also the deity of the mouth "The year is the body," viz, the year, as containing twelve or thirteen months The year is the body of the members of time, for the body is in the midst of the members, as the Śruti says "Of the sacrificial horse", this is here repeated for the sake of connection, "The heaven is the back," both being placed alike above "The atmosphere the belly," both being hollow The earth the footstool The quarters, although four, are the two sides, by the similarity of both. This comparison is not improper for the reason, that the number of both is different, for as the two sides of the horse are turned to all quarters, there is no fault in this comparison. "The intermediate quarters," viz, Agneyi (regent of the south-east), etc, the bones of the sides "The seasons are the members," from the similarity of the parts of the year with the members of the body "The months and half months the joints," from their similarity "Days and nights the feet" in plural number from the difference of days, as days of Prajāpati, of the Devas, of the Pitṛs, and of men "Feet," because they proceed for the time as body proceeds with the days and nights as with the feet of the horse "The constellations the bones," from their similar white colour "The sky," meaning here the clouds of the sky, because the sky was formerly mentioned as the belly, are the muscles, from the similarity of both in oozing either water or blood "The half digested food the sand," from the similarity of the separate parts The rivers, "arteries and veins," because both ooze "The liver and the spleen," the mountains, viz, the two pieces of flesh to the right and left under the heart, they are called "mountains" from their hardness and height The herbs, small plants, the hair of the body, the "trees," the hair of the head, according to their likeness The sun rising

¹ As the eye is nearest to the head, so the sun is nearest to the dawn This is the point of their resemblance — *Ānandagiri*

until noon is the forepart of the horse above the navel the sun descending from the midst of his course is the other half the hips and loins from their respective similarity. The lightning is like the yawning from the likeness of the mouth when it suddenly opens with the rending of a cloud. The shaking of the members is like the rolling of thunder from the similarity of the sound. The passing of the urine is like the raining of the clouds—both sprinkle alike. The voice is like the neighing of the horse in this there is a natural likeness.

2 अहो अश्वं पुनश्चाहोति तन्महातमं तस्य प्र मरुतं योनीं रात्रिं च
पथान्निदिशान्महातमं तस्यापरं मरुते यानिस्त्री वा अश्व
महिमानावति तेभ्यस्तु । एषा भूत्या देवा इव क्षत्री गन्धर्वा-
नवातुसाध्वी मरुत्या मरुतं पथान् चन्द्रो समुद्रो यानि ॥

The day is the Mahima placed before the horse its birth place is the eastern sea the night the other Mahima which is placed behind the horse its birth place is the western sea these Mahimas are placed around the horse. The horse under the name of Haya carried the gods under the name of Vajra the Gandharvas, under the name of Arva Asuras under the name of Asva men. The sea is its companion the sea its birthplace.

The day etc this is said in illustrations of the golden and silver cups called Mahima which are placed before and behind the horse. The day is the golden cup from the similar splendour of both. How is the day placed as the cup before the horse? By its being an emblem of Prajāpati for Prajāpati who is represented by Āditya (the sun) etc is designed by the day. In naming the horse Prajāpati is meant as the lightning is manifest by

manifesting a tree The birthplace of the golden cup means here the place where it is kept Thus the night represents the silver cup, from the likeness of the colour, or of the hind-part of the horse Behind this horse, the cup, by name Mahima, is placed Its birthplace is the western sea Mahima means greatness, for it shows the opulence of the horse, that the golden and silver cups are placed on either side These cups, under the name of Mahima, are placed round the horse The repetition is here made for the sake of praise, *viz*, the Mahimas, which have those distinctions, and the horse gifted with greatness The same praise is intended by the words "The horse under the name of Haya" *Haya* is derived from the root *Hinoti*, the action of going, going in an eminent manner, unless it means a peculiar race "It carries the gods," means either it gained the condition of a god by its being the representation of *Prajāpati*, or it became the carrier of the gods But is not the office of carrying a blame? By no means, for carrying is the nature of the horse, and as by this nature it acquires an eminence, as being connected with the gods and other *superior* beings, it is rather a praise In the same manner the word *Vāji* and the other terms of the horse denote different races The horse, under the name of *Vāji*, carried the *Gandharvas* under the name of *Aiṣva*, the *Asuras*, under the name of *Asva* men The sea, which represents here the universal soul, its companion, there is its dwelling-place The sea, its birth-place, the cause of its production In this way the purified birth-place, or the purified dwelling-place is praised In the waters is the birth-place of the horse, says the *Śruti*, thus the sea is its well-known origin

SECOND BRĀHMANA

1. नैवेह किचनाग्र आसीन्मृत्युनैवेदमावृतमासीत् । अशनाययाशनाया हि मृत्युस्तन्मनोऽकुशतोऽत्मन्वी स्यामिति सोऽर्चन्नचरत्तस्यार्चत

आपोऽनामन्तायत व मे काममृति तदेवानस्यानृत्यम् क० ह
वा अन्मै भवति य एवमेतदस्यानृत्य वे ॥

There was not any thing here before this was indeed enveloped by death who is voracity

For voracity is death He created this mind desiring May I have a soul He went forth worshipping From him when worshipping the waters were produced He then reflected To me when worshipping water (ka) was produced For the same reason fire obtained the name of Arka Happiness is indeed produced for him who in this manner knows the nature of Arka

The origin of the fire required for the performance of the horse sacrifice will now be explained As it is intended to describe the particulars of the fire *with regard to the horse sacrifice* the birth of the fire is here introduced for its praise

There was not any thing here before Here in this universe there was not any thing that could be distinguished by differences of name or shape Before *it* before the creation of the mind and other productions

Then was there not the universal void ? ¹ For this follows from the passage of the Śruti There was not any thing here which means there was neither an effect nor a cause It follows also from the idea of production for suppose a pot be produced consequently there is no existence of the pot before its production

But hence does not follow the non existence of the cause as is evident from the lump of earth (from which the

¹ This is the opinion of the Madhyamikas one of the four sects of the Buddhists

pot is produced), let it be granted, that there is no existence of a thing, that is not perceived,¹ let therefore the effect not exist, this, however, does not affect the existence of the cause, as it can be perceived (before it produces the effect)

'No, before the production there is no perception whatever, either of cause or effect. If then non-perception, which is a negation, is the cause of the whole world, neither cause nor effect can be perceived before its creation, therefore the negation of all (cause and effect) must be admitted.'

We deny this. First, because the Śruti declares "By death was this indeed enveloped", for if there was nothing to envelope, and nothing to be enveloped, the Śruti could not say this was indeed enveloped, for there is no such a conception as the son of a barren woman, adorned with a sky-flower. And it is said, by death indeed was this enveloped, therefore, by the evidence of the Śruti, it follows both, that before the creation of the world there was a cause which was enveloping, and that there was an effect which was enveloped. We deny it secondly, by argument, for we may know by inference the existence of cause and effect before the production, for if a real effect takes place, it must be produced by a real cause, and cannot be produced by an unreal cause.

The existence of a cause of the world before its creation is argued in the same manner as the existence of the cause of a pot and of other productions. If you² argue the non-existence of the cause of the pot, etc., from the reason, that the pot could not be produced, unless the lump of earth³ and other similar things disappear,⁴ we cannot

¹ As of an effect, which is not perceived, before it is produced by its cause

² The opponent of course

³ From which the pot is produced

⁴ *Viz.*, the opponent reasons in this way. If the effect (for instance, the pot) has no actual existence, the cause (the lump of earth) does also not exist. If the effect has actual existence, the cause (the lump of earth) has disappeared, *i e.*, exists no more.

agree since earth and other substance are the *real* causes for earth gold etc are the causes in the production of a pot and not the peculiar shape of the lump since if there is not the former (earth) there is not the latter (the pot) Namely even if there is not a peculiar shape of the lump the production of a pot and similar effects takes place from such substances alone as earth gold and similar causes Therefore not the peculiar shape of the lump is the cause in the production of a pot On the other hand if there do not exist earth gold and similar substances the production of a pot etc does not take place consequently earth gold etc are the cause not the peculiar shape of the lump for every cause when producing an effect produces this effect only by concealing (making disappear) its former effects because it is impossible that from one and the same cause at one and the same time many effects should be derived¹

Nor does the cause disappear with its former effect therefore the production of the pot by the disappearance of the lump (which you say is the cause) shows that the lump is not the cause If you say that before the production a cause does not exist because independent of the lump of earth earth and other substances have no existence we object for earth and other substances do not disappear with their former effects but are yet found in the last productions as in a pot etc

If you maintain that without the lump the pot etc earth and other causes are not perceived we deny this also because when a pot etc is produced the lump etc has disappeared while the earth and other real causes are there still remaining If you say that the connection (between cause and effect) depends upon comparison and

¹ For instance The shape of a lump of earth from which a pot is to be made must disappear in order that the production be possible This shape however is not the cause but it is merely a former effect of the same cause earth

² Sankara has omitted to give the argument of the opponent which is based upon the supposition that the relation of cause and effect can only be apprehended by comparison Ānandagiri

not upon the permanence of the cause (in the effect) ', 'we deny this also, for as the parts of earth that compose a lump, are found in a pot by mere perception, there is only a semblance of inference and therefore comparison and other similar actions do not take place

Moreover the different mode of operation in perception and in inference is not incompatible because inference, which is always preceded by perception, would otherwise have nowhere a place to depend upon

If it be supposed, that 'all has only a momentary existence, and accordingly in a sentence, that is this, both terms refer only to a momentary existence,' it follows that the notion of "that" is dependent on the notion of another "that" which is again dependent on another, so that there is no stability. It further follows, that the notion "that is like this," is also impossible, (the term "this" being dependent on a similar series) hence the conclusion is unavoidable there is no dependence whatsoever. The connection between the two notions of that and this is also impossible, because there is no subject¹ to perceive them. If you say, 'there is a connection between them by comparison,' we object, because the mutual connection of the notions of that and this cannot be understood. And if there be no connection between one object and another object, the idea of comparison cannot take place.

Granted, that there is no comparison, the notion of that is possible. No, because, like the notion from comparison, the notions of that and this have no reference to any real object. 'Granted that all notions have no real object, what then?' You must then admit that true as well as false notions refer to objects which are objects of nothing.

supplies this as follows. All that exists, is only momentary, but these modes (cause and effect) exist, therefore they are momentary. Is thus the momentary existence of all that exists, has been shown, and the relation of cause and effect depends upon comparison, delusion is unavoidable.

¹ No sentient subject, no reasonable being, because it would be involved in the same eternal change.

If you lastly say this may be so we contradict because if all notions are without object you cannot form the idea of a false notion. Hence your opinion that the notion of that depends upon comparison is not true and we therefore conclude that the real existence of the cause before the production is proved.

This is also true with regard to the effect on the ground of its manifestation. How is the existence of the effect before its production proved on the ground of its manifestation? ¹

Manifestation is the ground of this (effect)—hence manifestation means a perception dependent on a knowledge which is present for as in common life a pot and similar things enveloped by darkness became an object of knowledge when the cause of enveloping has been removed by means of light etc. and do therefore not disapprove their former existence so also we argue the existence of the world before its production for unless a pot exists it cannot be perceived even if the sun rises.

It certainly is not perceived by you unless it exists. For if production as a pot etc. do at any time not exist they are not perceived by you if the sun even rises. If the lump of earth is not at hand and no enveloping cause as darkness are present the effect will not be perceived on the ground that it exists.

¹ The objection of it follows. If you say then how does the existence for from the existence of again you maintain that manifestation. This is a false circle. The answer of the Vedāntis is. The previous existence of an effect which is not perceived is proved by its manifestation which is perceived. There is therefore no false circle. The argument for the previous existence of an effect is based on this premise. All that is manifested exists before its manifestation as a pot enveloped by darkness.

Reference is here made to the past and future time for if
is to be did
s however

We do not admit this, because there is a twofold kind of enveloping, for things that envelop an effect, as a pot, etc., are twofold, first, things which screen, as darkness, etc., when the earth and other substances are already manifested, secondly, the modification of the parts, earth and other substances in the state of another effect as of a lump, etc., before the manifestation of the earth *in the effect of a pot*, etc. Accordingly, the perception of an effect, as a pot, although existing before its production, cannot take place, because it is enveloped (in another effect). The distinction, however, according to the common ideas of destroyed, produced, existing, not existing, is merely the twofold distinction of the ideas of manifestation and disappearance¹

This is improper, because the lump, the two halves of the pot,² etc., are different from any thing that envelops, for any screen, as darkness, which envelops any production, as a pot, etc., appears something different from the pot and similar things while the lump or the two halves do not appear different from the pot. Therefore your assertion, that a pot, which is in the state of a lump or of the two halves, is not perceived because it is enveloped, is improper, because it is different from the idea of enveloping³

¹ By the disappearance of the half, a pot is destroyed, by removing the lump and other enveloping things it is manifested, its manifestation by means of a light, etc., is its existence, its disappearance by means of the lump, etc., is its non existence

² To understand the following, it is necessary to know that the usual way among the Hindus to make a pot is, first to form two separate parts, the *Kapālas*, the halves of the pot, and to join them afterwards in the middle

³ This objection is based upon the supposition, that the thing, which is enveloping, is not identical with the thing that is enveloped by it, as for instance, darkness is not identical with any thing that is enveloped by it. Therefore, the opponent argues, the lump of earth cannot envelop a pot or any other production, because both (the lump and the pot) are identical. The refutation of this is twofold, according to a distinction in the term identical, *viz*, the assertion that the enveloping thing cannot be identical with the thing enveloped, means either, that it cannot be identical as to its appearance in space, etc., or not identical as to its cause. The first is

We do not agree for *on the one hand* milk and water (when mixed) and similar things appear in an identical state although the water and similar things are enveloped by milk etc. *On the other hand* if you say that there is nothing which envelops because the parts of a half that is ground to dust are contained in the pot etc. we deny this for if the different parts are in another effect there is evidently an enveloping. There must however be an effort to remove what envelops because the pot and other effects which are in the state of the lump or of the halves are not perceived in consequence of their being enveloped and accordingly a person who is desirous of any production as of a pot must direct his effort to destroy what envelops it and not to the production of the pot. This however does not exist and it is therefore improper to say that there is no perception of a thing which exists because it is enveloped. We deny this because it is against the rule in practice for the manifestation of a pot etc. does not take place only by an effort to destroy obstacles as is evident from the effort to produce a light if a pot and other productions are enveloped in darkness. If you say that this is done to destroy darkness viz. that the effort made to produce a light is merely made to let darkness disappear and if the darkness is destroyed the pot is manifested by itself for there is nothing (no obstacle to the sight) in the pot we do not grant this because the perception takes place when the pot is manifested for as the manifested pot is perceived by means of a light so it is not before the light is employed. Therefore the light is not for the means to destroy the darkness but rather for the means of manifesting the pot.

refuted by the fact that the contrary takes place for instance when milk and water are mixed water which is enveloped by milk is perceived as one and the same with the milk which could not be the case if the thing that envelops must be different from the thing that is enveloped. The second is refuted on the ground that different effects in one and the same cause are separated from each other and do therefore not destroy each other—A G

That is to say when the screen darkness is removed there is no obstacle to its manifestation

because the perception takes place by manifestation. Sometimes there may be an effort also to destroy what envelops, as in the destruction of a screen, etc., but on this account it is not the rule. A person who wishes the manifestation of any thing, must make an effort to destroy all that envelops.

This follows also from the success of a work, if done in accordance with its rule. We said, that an effect, which abides in the cause, is an obstacle to another effect. If then an effort is made to destroy an effect, which was before manifested, for instance, a lump, or the two halves which were *before* concealed by the lump,¹ then is produced an effect which is called splitting or grinding, etc. A pot, which is enveloped by such effects, is not perceived, and requires therefore another effort, hence a person who wishes the manifestation of a pot, can only be successful, if the needful action of producing a pot is used by him. Therefore the effect exists even before its production.

This follows also from the distinction of the ideas of past and future. It is only reasonable, that the ideas of "there was a pot," and "there will be a pot," like the idea of "there is a pot" do not refer to an object that does not exist. It also follows from the action of any one, who is desirous of a future production, for nobody would act with regard to a desire of things that have no existence. It follows also from the truth of the knowledge of the Yogis, with regard to past and future *events*. If a future pot were not an existing thing, divine knowledge, from immediate perception with regard to a future pot, would be a false. We do not take notice here of an effect, which is perceived at the present time, for we granted *before* inference for the existence of an effect *which has been, or which is to be* — *This also follows* from the impossibility of the country. When potters are engaged in the fabrication of a pot, it is evident by this proof that the pot is to be, for if with any time the future existence of the pot is connected, then to connect with that time,

¹ That is to say, which were before in the state of the lump, for this is a previous effect of the same cause (earth)

a not existing pot is a contradiction for a pot that is to exist does not exist means it is not to exist it is the same as if it be said This pot now before us does not exist —Further let potters be engaged in the fabrication of a pot and let it be said the pot does not exist before its production If then the meaning of the word *not existing* is that the pot does not exist in the same manner as potters and other artisans who are engaged in their work exist then there is no contradiction Why not? Because the pot exists in its own form which is to exist for neither the existence of the lump nor of the half is the existence of the pot Taken in this view when potters are engaged in making a pot there is no contradiction in the idea of a pot which does not exist before its production If you however prohibit the idea of the condition of the pot as a future production there is a contradiction but you did not prohibit this for with every action is not only existence or futurity connected (but also the past) Further among the four privation¹ the mutual privation with regard to the pot is perceived as something different from the pot as the negation of the pot may be for example cloth but it never can become *the negation of* a pot itself for the negation of a pot for instance cloth which exists is never something negative but something positive If this is the case then all the other negations viz antecedent negation destruction and absolute negation which may take place with regard to the pot are something positive different from the pot itself because they have the same connection with it as the mutual negation In this manner refer all negations to something positive If this is the case antecedent negation of the pot does not mean a negation of the pot itself before its production Therefore

¹ Negation or privation is of two sorts universal and mutual Universal negation comprehends antecedent negation which at a future time will be cessation of an effect times past present and future is reciprocal negation of identity essence or respective peculiarity (Col M E Vol I pp 288 '89)

if you say, "the antecedent negation of a pot," you must acknowledge the (existence of the) pot itself, or you could not connect it with the genitive case (of the pot) If you say, 'it is connected with it by rhetorical figure, as if one speaks of the *body* of a stone figure,' yet, if you pronounce such a sentence as the negation of a pot, the connection of the rhetorical negation is with the pot, and not with the nature of a pot (then the negation is only artificial negation and not the real negation of the pot) If you say, 'that the negation of a pot is something different from the pot,' then we must refer you to the answer we have given before

Further, before the production of a pot, there cannot be a connection of the pot which does not exist with its cause which exists, which is as if you would give horns to a hare, because the connection is always mutual If you say, 'there is no fault in our case, because the connection is only an accidental one,' we object, because even an accidental connection cannot take place for elements, of which the one exists, the other not exists, for with regard to two elements that exist, either the necessary or accidental connection may take place, but it does not take place for elements, of which the one exists, the other does not exist or for elements, of which either does not exist It is therefore proved that the effect exists before its production The Upanisad now explains the nature of death, by whom this (universe) was enveloped by the words

"Who is voracity" The desire to devour is voracity this is death, for voracity is the true definition of death By death, then, whose nature is voracity, *this universe* was enveloped How is voracity death? The answer is "For voracity is death" The meaning of the word "for" is, that the reason is well known, for he who desires to devour, kills according to his voracity the living creatures Consequently death is represented by voracity, Voracity as a desire is a quality of the soul in its modification as intelligence, therefore this Hiranyagarbha, in his modification as intelligence, is called death By this death was this effect enveloped, as a pot and other

productions are enveloped by earth in its modification as a lump. He created this mind the above mentioned death by the desire to create the productions afterwards to be specified made the so called mind capable to reflect on his creation 11 the internal sense which is possessed with the faculty to ascertain knowledge and with other faculties. For what purpose did he create the mind? The answer is May I have a soul may by the soul in its modifications as mind I have mind Prajapati possessed with mind by the manifestation of mind having adored himself said I have succeeded. From him from Prajapati when worshipping the waters the element whose quality is taste were produced as the embodied parts of his devotion that is to say he created the water after the production of the sky and the other two elements 1 as it accords with the authority of another passage of the Sṛuti and the improbability of a reverse order of the creation. He then reflected when worshipping (Arcato) water (Ka) was produced for me. For the same reason that death was called Arka Arka or the fire in its connection with the sacrifice of Aśvamedha obtained the name of Arka for the second appellation of fire is Arka. The name of Arka as derived from Arcana which means to worship for one's welfare or as derived from its connection with water denotes a quality of fire. To him who in this manner as has been mentioned knows the nature of Arka water or happiness (the word Ka is used for both) is indeed of a certainty produced.

2 आपो या अमृतपदपां शर आतात्सम न्यन सा पृथिव्यभ्युत्तस्याम
ग्राम्यतन्य ग्रान्तस्य तत्तस्य तेनो रसो निरततागि ॥

Or the waters are Arka. The froth of the waters which was there, became consistent. This became the earth. On the creation of this he became fatigued.

1 Air and fire—Taittareya Upanisad I 2

The splendour, the exudation of him, when he was fatigued, heated, was poured out as fire

"On the waters are Arka" Who is again called Arka? The waters, the embodied parts of the devotion, are Arka, as produced from Arka or fire. As it is said in the Śruti. And in the waters is placed the fire. But they are not directly called Arka because this is the proper place to describe the fire, but not the water. And afterwards it is also said. This fire is Arka, "The froth of the waters, which was there," like the cream of curdled milk, "became consistent", the froth of the waters, heated from within and without by the generative splendour, became consistent, "became the earth". The meaning is, that from these waters the mundane egg sprang forth. "On this," on the production of the earth, "he," death, Prajāpati "became fatigued", for everybody, after the performance of work, gets fatigued, and it is the great work of Prajāpati to create the earth. What does it mean that he got fatigued? From the body of Prajāpati, when fatigued, heated, distressed, his creative splendour as exudation, his substance was poured out. Which is the fire that was poured out? It is Prajāpati as the Vīṇā (who is throughout splendour) within the egg, the first-born, containing within himself the whole organism of productions. He is the first embodied soul, as it is said in the Smṛiti

3. स त्रेधात्मानं व्यकुरुतादित्यं तृतीयं वायुं तृतीयं च स एष प्राणस्त्रेधा विहितः । तस्य प्राची दिक्छिन्नोऽसौ चासौ चेमी । अथास्य प्रतीची दिक् पुच्छमसौ चासौ च सकश्चरौ दक्षिणा चोदीची च पार्श्वे द्यौः पृष्ठमन्तरिक्षमुदभियमुरः स एषोऽप्सु प्रतिष्ठितो यत्र क्व चेति तदेव प्रतितिष्ठत्येवविद्वान् ॥

He made himself threefold, Āditya as the third, Vāyu as the third. This life parted threefold. His eastern quarter is the head. The quarters on

either side are the arms. Then his western quarter is the tail the quarters on either side are the thighs the south and north the flanks, the sky the back the atmosphere the belly the *earth* the breast. This fire is placed in the waters for where ever one repairs there he is placed. This results from the knowledge of the waters.

This Prajāpati when born divided his own self the organism of all productions threefold. How threefold? Beside Agni and Vāyu he made Āditya a the third to complete the number of three in the same manner beside Agni and Āditya Vāyu a the third and also beside Vāyu and Āditya Agni a the third according to their equal power to fill up the number of three. This Prajāpati the life of every individual in the world was divided threefold according to the nature of Agni Vāyu and Āditya especially according to his own nature as death without giving up the nature of Viraj. This first born fire as Arka in its connection with the ceremony of the Asvamedha this fire as Viraj which is purified according to holy rite is also represented under the symbol of a horse for we said the whole origin as above mentioned is narrated for his praise. Thus his sacred origin. His eastern quarter is the head both being alike by their excellence. The quarters on either side are the quarters of Īśa and of Āgnoyi are the arms. Then the western quarter of the fire is the tail the part of the hip and loins as being opposite to the front part. The quarters on either side are Vāyu and the sea one are the thighs being like to the corner of the back south and north the flanks being like by their connection with the two former quarters. The heaven the back the atmosphere the belly as in the former description this *earth* is the breast both being alike by their position downwards. This fire being alike Prajāpati or the fire as the substance of the worlds and of

the other created beings, "is placed in the waters" As another passage of the Śruti says. thus are all these worlds within the waters "For wheresoever anybody repairs, there he is placed" there he gains his abode Who? He who thus knows the nature of the fire, which in the manner described is placed in the waters, for this is the fruit of his knowledge

4 सोऽकामयत द्वितीयो म आत्मा जायेतेति स मनसा वाचं मिथुनं
समभवदशनाया मृत्युस्तद्यदेत आसीत्स संवत्सरोऽभवत् । न ह
पुरा ततः संवत्सर आस तमेतावन्त कालमविभः । यावान्सं-
वत्सरस्तमेतावतः कालस्य परस्तादसृजत तं जातमभिव्याददात्स
भाणकरोत्सैव वागभवत् ॥

He desired Let a second self of me be produced. By his mind he created speech, created union, *viz*, the devourer, death The seed which there sprang forth became the year. For the year was not before him, he was conceived for the space of such time After the time, which is contained within the space of a year, he created him When he was born, he opened his mouth against him He cried Thus was speech produced

"He desired" Who? Death He by himself, according to the successive order of creation of the water and the other elements created himself within the egg, as the Virāj, as Agni containing the organism of all productions He also made himself threefold, as it was said How was his activity, while he created? The answer is "He," death, "desired" What? "Let a second self of me," a body, by which I am possessed with a body, "be produced" Having thus desired, he created, by his before-created mind, speech, *viz.*, speech representing the three Vedas, he created the union of speech with the mind, that is to say,

He reflected in his mind on the creation of the three Vedas in their successive order. Who? Death represented by voracity and life and death is represented by the desire to devour. This is repeated in order that it be not connected with another. Therefore the generative seed both of knowledge and ceremony, the cause of all productions of Prajapati, the first embodied soul which (seed) he perceived by his contemplation of the three Vedas which there in that union sprang forth became (being conceived in the form of an egg after he had entered with the generative seed the water which he had created in accordance with his recollection of it [the water =] production in a former birth) the year. This means Prajapati, the framer of the period called a year became the year. For the year was not before him before Prajapati, the framer of the annual period. As long as the duration of a year is so long a time was Prajapati, the framer of the annual period conceived. What did he do after the completion of this time? He created him which means he broke the egg. When the babe first the first embodied soul was thus born death in accordance with his voracity opened his mouth against him to devour him upon which the babe according to his natural ignorance got afraid and cried. Thus was speech produced, the sound of speech produced.

ॐ स एक्षत यत्ति वा श्वाभिरभ्यक्षणीयास्तं त्रिग्व्य इति स तया वाचा तं गमो १ वातु त्रयत्ति त्रि गमो यत्तुपि सामानि त्वन्त्यत्रि यता प्रता प ६।। स यत्ति वातु गत तत्तदुत्तुमधियत ३। वा श्रतीति तत्तदुत्तुमधियत १ स यत्ति वातु गत तत्तदुत्तुमधियत ३। वा श्रतीति तत्तदुत्तुमधियत १ स यत्ति वातु गत तत्तदुत्तुमधियत ३। वा श्रतीति तत्तदुत्तुमधियत १

He reflected. If I kill him I shall have only little food. On this reflection he created by that word in union with that soul all this whatsoever the Rik the

Yajus, the Sāma Vedas, the metres, the sacrifices, mankind, the animals

He resolved to devour all that he had created in this manner, for he eats all, therefore he has the name of Aditi. He is the eater of this whole universe, this whole universe is his food. He who thus knows him in his nature as Aditi, will obtain the reward of this knowledge

"He reflected." When death saw the terrified babe crying in such a manner, he reflected "If I," however desirous of eating, kill at any time this babe, "I shall have only little food." On this reflection he abstained from eating him, for much food is required for eating a long time, not a little, for by eating this boy, there will be only little food, as by the eating of the seed there will be want of corn. After having thus reflected on the necessity of abundant food, he created by the union of the before-mentioned threefold speech with the soul, the mind, the whole moveable and immoveable universe, "all this whatsoever," viz, the Rk, Yajus, Sāma Vedas, the seven metres, viz, the Gāyatrī and others, the three kinds of Mantras, which are the parts of the body of the Stotra Sāstra with their Gāyatrī and other metres, the sacrifices to be performed by Mantras, mankind, as the performer of sacrifices, and all the wild and domestic animals, necessary for the performance of the sacrifices. "How is it possible, that he created by the threefold speech in its union with the mind, the Rk and the other Vedas when it was said before, that he created them in this manner?" There is no fault in this. The union, which the mind has with the three Vedas, does not exist as manifested, and the creation is the manifestation of the existing Vedas by their application to ceremonies. 'He,' Prajāpati, being thus aware of the increase of food, "resolved to devour all that he had created," all the actions, the causes of actions and the effects of actions. Death is therefore called Aditi, because he eats all, for Aditi is derived from Atti, he

eat. —Thus it is in a Mantra. Aditi is the sky he is the atmosphere he is mother and father. He is the devourer of the whole world considered as his food by being the universal soul otherwise there would be a contradiction for no individual can be the eater of the universe. Therefore he is the universal soul. This whole universe is his food. Therefore it is consistent that all becomes his food because he is the universal soul is the eater —he who in the aforesaid manner knows this state of Prajapati death or Aditi is this state according to which he eats every thing will have such a reward

ॐ तज्जगत्तु यथा यान् यथा यजयति ताज्यान् त तपोऽन्यत
तत्र आत्मानं ततस्तथा तदनुक्रामन् प्राणा वै यथा वीय
त श्रेष्ठं नान्तर्गु शिरस्यधितुभिरत तस्य मरुत एव मन
निरात् ॥

He desired. Let me perform again the great sacrifice. He became fatigued. He performed penance. When he was fatigued when he had performed penance glory and power departed. Life is glory power therefore when life had departed from his body his body assumed a swollen appearance there was no mind within his body.

He desired this is said for the purpose to give the description of the horse and the horse sacrifice. Let me perform again the great sacrifice. The word again refers to his former birth. Prajapati made the sacrifice of a horse in his former birth. With this recollection he came again at the commencement of the present Kalpa¹. Being impressed with the recollection of the ceremonies the performer and the reward of the horse sacrifice he

¹ Kalpa a renovation of the universe one of the great periods from the renovation to the destruction of the world

desired "Let me again perform the great sacrifice," and after he had thus desired the great work, he became fatigued like all other people "He performed penance" When he was fatigued, when he had performed penance, as in the former description,¹ glory and power departed The explanation of the words glory and power is given in the Upaniṣad itself, life, *viz*, the organs of sense are glory, as being the cause of glory, for by the means of them renown is gained In the same manner is power in this body, for if life is extinguished, no glory, no power is possible Therefore the organs of sense are like glory and power in this body, thus that glory and power of life departed from his body When the organs of sense, the cause of glory and power, had departed from the body of Prajāpati, it presented the appearance of turgescence, and was unpurified "There was yet mind in his body," although deserted by Prajāpati, in the same manner as the mind dwells on a beloved object, however distant it may be When he thus remained in the body as mind, what did he do?

7 सोऽकामयत मेध्यं म इदं स्यादात्मन्यनन स्यामिति ततोऽश्वः
 सममवचदश्ववत्तन्मेव्यमभूदिति तदेवाश्वमेधस्याश्वमेधत्वम् । एष
 ह वा अश्वमेवं वेद य एनमेव वेद तमनवरुद्ध्यैवामन्यत तं
 संवत्सरस्य परस्तादात्मन आलमत पशून्देवताभ्यः प्रत्योहत्
 तस्मात्सर्वदेवस्य प्रोक्षित प्राजापत्यमालमन्त । एष ह वा
 अश्वमेवो य एष तपति तस्य सवत्सर आत्मायमग्निर्कस्तस्येमे
 लोका आत्मानस्तावेतावर्काश्वमेवौ सोपुनरेकैव देवता भवति
 मृत्युरेवापपुनर्मृत्युं जयति नैन मृत्युराप्नोति मृत्युरस्यात्मा भवत्ये-
 तासा देवतानामेको भवति ॥

He desired. Let this my body be pure. Let me have a self by this body Hence it became a horse,

¹ Vide p 35

He was killed by a sudden. And I am a being
 of the earth. The ceremony named the name of the
 Avamedha. He knows this. The Avamedha
 is a ritual.

He knows the Avamedha. He knows him
 in the center. He knows that it is named by
 the name of the horse. After a year he
 has been killed by a sudden. He gave up the animal
 to the god. Therefore they thought the purified
 animal represents the sacrifice. Prajapati deity
 He is the Avamedha. He is the Avamedha. He is the Avamedha.
 This is the Avamedha. These are parts of himself.
 The Avamedha are Avamedha and Avamedha.
 They are a human divinity death. He then conquers
 the second death. Death does not obtain him. Death
 be on him. He becomes one of the deities.

The answer is. He desired. What? For this
 my body is pure. Why of the sacrifice. Let me have a
 self. Let me have a body. This body. Then he entered
 this body. Because this body by my separation
 from it. Destitute of glory and power became. When
 (Avamedha) for this reason it became a horse (Avamedha). Hence
 the name of horse (Avamedha) is evidently intended for the
 praise of Prajapati in this ceremony. Further because
 that which was before impure (Amellha) without glory
 and power by his entering again became pure (Mellha)
 worthy of sacrifice. Therefore the ceremony bearing the
 name of Avamedha obtained the name of Avamedha.
 for the nature of the sacrifice is to have ceremonies a
 performer and effects. This is like Prajapati. That the
 horse by which the sacrifice is accomplished is to represent
 Prajapati is evident from the words of the Sṛuti. The
 dawn is the head of the sacrificial horse etc.

The present passage, however "He knows the Asvamedha," is commenced, in order that the worship of the sacrificial horse, as an emblem of Prajāpati and also of the fire, as it has been described, both of which are equal as being the sacrifice and effect, should be established. This view is obtained first, because in the former passage no verb, enjoining the action, is met with, and secondly because the rite (of the Asvamedha) requires such a verb¹. "He knows the Asvamedha, who knows him," viz, the horse and Arka in his nature as fire, in this manner, he knows the Asvamedha, none beside, which means, that it should therefore be known in this manner. The Upanisad now explains, why Prajāpati is represented under the symbol of an animal. When Prajāpati had desired "Let me again perform the great sacrifice," and had represented himself under the emblem of a sacrificial animal, he considered himself as the horse which he left unrestrained, viz, without rein. After the completion of a year, "he slaughtered it for his own sake," by his nature as Prajāpati representing all deities. "He gave up the animals," all the other animals, wild and domestic, according to the deities which they represent, "to the gods." Because Prajāpati considered himself as the horse, "therefore" any other person, who, according to the before-mentioned manner, represents himself under the emblem of an animal, of the sacrificial horse, will thus think. "Let me as the representative of all deities, being purified, slaughtered, be the divinity of myself. Let the other wild and domestic animals, according to the deities of which they are symbols, be slaughtered for the other divinities which are my parts." In accordance with this, the priests slaughter at present the purified animal, which in its nature as Prajāpati represents all deities. "He is the Asvamedha who shines." He who is thus the sacrifice

¹ Anandagiri supplies here the defect in the argument, for says he a verb enjoining the action, has been mentioned in the former passage by the words 'He who knows the nature of Aditi.' The rite or action which is by this established, he continues, refers, however, only to a worship of secondary order, here, on the contrary, is the rule of the chief worship established.

which is performed by the means of animals is also described as the visible reward in the words. He is the *Āṣvamedha*. Who? He who shines as *Savitṛ* (the sun) who manifests the world by his splendour. His body is the body of him who is at the same time the reward and the sacrifice is the year because his revolution is performed within a year¹. And because the sacrifice which represents him is only performed by means of fire the reward is described by the symbol of the sacrifice. This terrestrial fire *Arka* is the cause of performing the sacrifice. These worlds the other worlds are parts of his self of the body of this *Arka* which is called *Citi* when applied at the sacrifice. Thus it was before said. His eastern quarter etc. They the fire and *Āditya* in such a manner as they are described are *Arka* and *Āṣvamedha* the sacrifice and the reward. *Arka* the terrestrial fire as the visible action is accomplished by fire. And because the reward (*Savitṛ*) is the effect of the sacrifice it (the reward) is described by the emblem of sacrifice. Therefore it is said *Āditya* is the *Āṣvamedha*. They cause and effect sacrifice and reward. *Agni* and *Āditya* are again one divinity. This is death. Being before also one he was divided to correspond to the division into sacrifice performer and effect as it was said. He divided himself threefold. He becomes again in the time when the ceremonies are accomplished one divinity i.e. death representing the reward. Whosoever again knows him the *Āṣvamedha* as one deity in this manner — I am this death the *Āṣvamedha* one deity the state of this is gained by me as being like the horse and the fire — he conquers the second death that is to say one having died he is not born again for the second death. Doubting whether death although conquered would still not get him again it is said. Death does not obtain him. Why? Death becomes his soul the soul of him who knows death in this manner. Or death being thus the

¹ The sacrifice is also performed in the space of a year

² Life according to *Anandagiri*

reward, "he becomes one of those deities" ¹ This is his reward

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THIRD BRAHMANA UDGĪTHA - PRĀHMANA

1 द्वा ह प्राजापया देवाश्चासुराश्च ततः कर्नीयन्ता एव देवा ज्यायन्ता
असुरास्त एष लोकेत्यस्पर्धन्ता ते ह देवा ऊचुर्हन्तासुरान्यत्र
उद्गीयेनाययामेति ॥

Twofold indeed is the offspring of Prajāpati, the gods and the demons ¹ Therefore the gods are thus few in number, the demons many They rivalled in these worlds The gods of a truth spoke Let us now in this sacrifice overcome the demons by the Udgītha

What is the connection of the words "Two-fold indeed is the offspring of Prajāpati?" The highest reward of ceremonial work, accompanied with knowledge, has been mentioned, *viz*, the state of death is the reward of the Asvamedha Therefore the Udgītha Brāhmaṇa is now commenced to expound, from whence ¹ the origin of

¹ Savitr and Arka (sun and fire)

- The Udgītha, a part of the Sama Veda (second chapter) is a kind of song, commencing with the mystic syllable Om, which the priest called Udgātā, sings at the Soma Yāga The Soma Yāga is the general name for seven distinct rites, *viz*, Agni Stoma, Atyagni Stoma, Ukthya, Śorasī, Vajapeya, Atirātra and Aptoryama, where the Soma, or moon-plant juice is offered 6th Chap of Asvalāyana's Sūtras

¹ The same narrative, which here is given at the commencement of the Udgītha to show the power of life and its unity with the supreme soul, occurs in the chāndogya Upanisad, first Adhyāya, first Prapāthaka, where is also used as an introduction to the Udgītha

⁴ This source of all ceremonies and knowledge is the all-per-vading life, as described in this Brāhmaṇa

ceremonial works and knowledge which lead to a state identical with death is derived

If it should be said 'The state of death has been before declared as the reward of the before mentioned knowledge and ceremonies' Now it will be asserted that the reward of the knowledge and the ceremonies of the Udgitha is to overcome the condition of death. Therefore since the reward is different it is of no use to explain the origin of the former ceremonies and knowledge

We answer there is no fault in this for as the reward of the Udgitha is the condition of Agni or Āditya it is the same reward which has been mentioned for the former ceremonies and knowledge in the words 'He becomes one of those deities'. Is it then not contradictory to say that he overcomes death? 'No because the overcoming of death means here to be liberated from the contact of innate sin

To explain the meaning of the question 'Who is that death which is the contact with innate sin? Whence is his origin? By whom is he overcome and how?' A narrative is given commencing with the words 'Two fold indeed'. The word 'indeed' is used to remind of a former state *viz* it reminds of the present Prajāpati in his former birth. The offspring of Prajāpati means his offspring in a former birth. Who are the gods and the demons? The organs of Prajāpati speech and the others. How again is the divine and demonical nature of the offspring? The answer is 'The gods (Deva) who derive their name

As reward of the Asvamedha performed either symbolically or in reality

Viz he who performs the Udgitha overcomes death while the reward of the Asvamedha has been stated as death

Remind here that the number of organs according to the Vedānta is eleven *viz* the five organs of sense sight etc five organs of action speech the hand etc. Here however the organs of smell sight hearing and mind *viz* the performance of the Udgitha

from manifesting (Dyotana) are such as are dedicated to knowledge and works, in accordance with the Sāstras, the demons (Asura) as are dedicated to work and knowledge, the necessity of which is visible, in accordance with natural perception and inference. They are different from the gods or Suras because they are satisfied within their own life¹ and also because the knowledge and works of the demons are directed to visible wants. "Therefore the gods are thus few in number, the demons many", for the desire of the organs to act in accordance with natural knowledge and works, is stronger than the desire to act in accordance with natural knowledge and works derived from the Sāstras, because the necessity of the former is evident. Therefore the number of the gods is less, because the desire to act in accordance with the Sāstras is less strong, for it can only be accomplished by excessive exertion. "They," the gods and the demons, being alike the parts of the body of Prajapati, rivalled with each other for the sake of the enjoyment of these worlds, which may be obtained by actions and knowledge either in accordance with one's own nature, or in accordance with the Sāstras. The contest is for victory or defeat of the nature of the gods or demons. Sometimes the nature of the organs in accordance with knowledge and works derived from the Sāstras, is victorious. When it has the ascendancy, then the demonical power of the organs which refers to visible wants, and proceeds from knowledge and works in accordance with perception and inference, is defeated. This is the victory of the gods, and the defeat of the demons. Sometimes the reverse takes place, the nature of the gods is defeated, that of the demons is victorious. When the gods are victorious, then, by the prevalence of virtue, an ascension ensues up to the obtaining of the state of Prajapati. When the demons are victorious, then, by the prevalence of vice, a descension ensues down to the state of inanimate matter. When both are alike, then the state of man is obtained. "The gods," who by their own small

¹ Asu here in the sense of vital air, life, it means also fire, reflection

number and the greater number of the demons were defeated by them of a truth spoke. Let us in this sacrifice viz the Jyoti Stoma¹ overcome the demons by the Udgitha by taking refuge to the agent of the rite called Udgatha. By defeating the demons we shall obtain our own divine nature as manifested by the Śastra. Thus they spoke to each other.

To take refuge to the nature of the agent of the rite called Udgātha knowledge and works are required. The work consists in the recital of some (afterwards to be mentioned) Mantras and will be established by such passage of the Yajus a. Let him recite those Mantra. The knowledge will now be determined.

But is this not rather Arthavada as concluding the rite of reciting the Abhyaroḥa that an attempt to define knowledge? No because it is said in the Śruti.

He who thus knows. But then it has the object to establish the rite of Udgitha because in the topic of Udgitha it is authorized by the ancient narrative *commencing with the words*. Two fold indeed is the offspring of Prajāpati. No.

The Agnistoma is a modification of the Jyotistoma a sacrifice offered by a person who is desirous of obtaining the enjoyment of heaven. The time of the sacrifice is the spring season. The performer is a brahmana who has read the Vedas and entertains the sacred fire. The offering is the soma (moon plant) juice and the deities to whom the offering is made are Indra Viśnu etc. The number of priests required to perform the rites is sixteen viz four Hotṛs (who read the Mantras of the Rg Veda) the same number of Adhvaryus (who recite the Mantras of the Yajur Veda) of Brahmins (who superintend and direct the rites of the sacrifice) and of Udgātās (who sing the Mantras of the Sāma Veda). Each of the priests of the four divisions has again a separate name and office. The ceremonies continue for five days—Sadbakalpadruma.

A kind of praise. The opponent reasons in this way. The Udgitha is Arthavada a kind of praise and accordingly not knowledge for praise of the deities does not contain a true knowledge of their nature and qualities because it is merely offered for the purpose to make them propitious—Ā G.

Some Mantras of the Yajur Veda recited by a person who is desirous of obtaining a divine state as Ānandagiri explains. Devabhavam anena ārohati itī Abhyaroḥa.

because it does not belong to this subject, further because the Udgītha is established in another place,¹ further, because the rite of reciting the Abhyāroha is applied in two ceremonies² and is therefore not invariable, further, because the knowledge must be applied by a person who is perfect in his knowledge, and is declared invariable. further because the Śruti says "He who overcomes this world," etc., further, because life is declared pure, speech and the other organs impure for if life were no object of worship, it could not have been declared pure, nor speech, and the other organs which are mentioned in the same passage with life, impure, for by the reproof of speech, etc. the praise of the principal life is evident, as it was also intended. Lastly, because such and similar rewards are declared as He who overcomes death, gets resplendent, for a state which resembles that life, for instance the state of the goddess of speech, when like Agni, is the reward

'Let then the worship of life be granted, but no purity and similar qualities. If you say, this purity etc., follows also from the Śruti, we reply it does not, because, as assigned in the act of worship, it is evidently intended as praise' (Arthavāda)

We do not admit this, for, as in common life, by acquiring an object that is not contrary to our wishes, we acquire happiness, for in common life a person who obtains an object that is not contrary to his wishes, gets his desire or he turns from the undesired object, but this is not the case by obtaining an object, contrary to our desires, thus in

¹ In the Karma Kānda — Ā - G.

² There are two classes of ceremonies, the Havir Yāga, (Havis, a kind of oblation, usually clarified butter — *Wilson Dict*) including seven distinct ceremonies, viz, Agñyēdhana, Dars'apurnamāsa, Cāturmāsyā, Pasubandhana, etc, and Soma Yāga also including seven classes of rites which have been mentioned before (page 40). The rite of the Udgītha, which is performed by the Udgātha, is only performed in the Soma Yāga, while the Abhyāroha is included in either of the two classes. On this account it is said, the Abhyāroha, as occurring in two places, is variable, and is therefore no object of knowledge, as the Udgātha is

our case also by obtaining an object in accordance with the words of the Śruti we evidently obtain happiness not otherwise. Moreover there is no proof against the truth of the object of knowledge arising from the word which is mentioned for the sake of worship. Nor is there stated any impediment of the said knowledge. Therefore by proving that we have acquired happiness we also acquire the truth of the object of knowledge otherwise we evidently acquire an unreal object for he who in common life acquires an object contrary to his idea for instance a trunk instead of a man or an enemy instead of a friend has evidently obtained something unreal. If in this way the notions of the soul of *Īśvara*¹ and of the gods in accordance with the Śruti were not true then we should obtain by the Sūtra something illusive. If this were the case it would be known as in common life but this is not admitted.

This is not true because Brahman is represented by differences of name form etc. but such distinctions are evidently excluded from the nature of Brahman. In this perception of Brahman the Sūtra is guilty of the same contradiction as if a man is perceived as a trunk. Therefore we deny that with your obtaining the truth by the Sūtra you also obtain happiness.

We do not admit this argument on the ground that here is the same distinction as it is with regard to an image. For your assertion that the perception of Brahman by such distinctions as name form which are excluded from the nature of Brahman etc. is in the same way contradictory as if a man is perceived as a trunk is not right. Why not? Because by the distinctions of Brahman who cannot be perceived by name form and other properties the perception of Brahman by name form etc.

¹ *Īśvara* the supreme ruler. The soul in which the universality of ignorance or of unconsciousness is inherent and which has the attributes of omniscience omnipotence which is the cause of the world is the universal ruler — *Vedāntasūtra*.

That is to say if Brahman is perceived or comprehended by such distinctions

is, established in the same way, as the perception of Viṣṇu by an image and similar things. The perception by name, form, etc., is, like the image, a mere appliance, for Brahman is by no means name, form, etc. The perception of Brahman by such distinction, as name, form, etc., by no means in the same way contradictory, as if a trunk, before it is ascertained as such, is perceived as a man.

If you say, 'that there is only a perception of Brahman, but Brahman himself does not exist, for the perception of Brahman by name, form, etc., is just like the presentation of Viṣṇu and other gods by an image, or of the forefathers by a Brāhmaṇa,'¹ we object for the Rk and the other Vedas are represented under the form of the earth and other substances, that is to say, they are represented under the form of substances that really exist. Consequently, as the representation of Brahman, Īśvara, etc., under name, form, etc., is the same with that just mentioned, the reality of Brahman, Īśvara, etc., is proved. Hence also follows the objective reality of all those modes of perception, by which Viṣṇu and other gods are represented by images or the forefathers by Brāhmaṇas.

This (the existence of Brahman, Īśvara, etc.) follows also from the necessity, that every thing that is derived, depends upon the thing from which it is derived, for as in the five fires² the fire is only something derived, and hence proves the existence of an underived fire, so is the nature of Brahman in its distinctions of name form, etc., only something derived, and hence proves the existence of an underived Brahman.

This follows also from the fact, that there is no difference between the passages of Śruti referring to ceremonies, and those referring to knowledge, for as the ceremonies of the Darsapūrṇamāsa have their peculiar

¹ The Brāhmaṇa who eats at Śāddha the food intended for the manes, is a representative of them.

² Here the Vedic fires, by which the ceremonies the householder has to perform, are accomplished.

reward their special rites and a disposal of their parts in a certain order and as by means of this a transcendent thing which cannot be proved by perception or inference is taught in its true nature by sentences of the Veda of a so such beings as the supreme soul Īśvara the gods etc. who by their nature exclude the idea of corporeal composition who overcome death and who have the e and other distinctions are taught by sentences of the Veda that is to say by proof different from perception and inference and it is therefore right that they should be true

Nor is there a difference in passage of the Śruti referring to ceremonies and in such referring to knowledge as to the formation of the true notion of them

Likewise is the notion (Buddhi) whose object is the supreme soul and the like substance neither indefinite nor contradictory. If you say This is improper on the ground that knowledge is no object of ceremonial practice We may grant that any rite which has the three parts above mentioned¹ although it is beyond common evidence may be communicated by ceremonial practice through sentences explaining the ceremonies but it is not so with the knowledge of the supreme soul Īśvara and other substances in which there is no possible object of ceremonial practice. Therefore the part of the Śruti explaining ceremonies and the part referring to knowledge have nothing in common

We do not admit this on the ground that knowledge has objective reality for the truth of that knowledge does not depend on its possibility to become an object of ceremonial practice the rites of which have those three parts and can be performed – but on its possibility to be obtained by proof. Nor has a notion whose object is that knowledge reality because it can become an object of practice but because it can be derived from sentences of the Vedas

If you say Admitting the truth of the substance (Brahman) obtained by sentences of the Vedas it is either

¹ These three parts are special reward special rites and special arrangement

an object of ceremonial practice, or *it is not so* If it is such an object, it can be practised, if otherwise, it cannot be practised As an object of practice, however, it is not proved by the evidence of sentences, for there is no connection of words with a sentence, unless there is a ceremonial practice On the other hand, if it is an object of practice, there is also connection of words for the sake of the ceremonies Therefore, a sentence, dependent on practice, may be proved, as for instance This, in this manner, is by this person to be performed, but words, as this by this, thus, how many so ever you may string together, would never form a sentence, unless they be connected with such as let do, may be done, etc Therefore the supreme soul, Īsvara, etc, cannot be proved by sentences And if you say, it can be proved by the meaning of the words, we reply, that in this case another kind of proof is necessary¹ Therefore this *Brahman* does not exist'

We do not admit this argument, on the ground that there are sentences which do not require any actions *to be intelligible*, as for instance, there is the four-coloured Meru, for if this sentence is pronounced, there arises no notion referring to any possible practice with regard to Meru If this is the case, how is it possible to prevent a connection of words in a sentence, expressing the idea of the supreme soul, Īsvara, etc, with the word "exists," in the usual mode of connection between subject and predicate If you say, 'this is inadmissible, because the knowledge of the supreme soul has no final end, as the knowledge of Meru, etc, has,' we deny this, for the reward is mentioned in such passages of the *Sruti*, as "He who knows Brahman, obtains liberation," and "The bonds of the heart are broken." etc

¹ I believe this to be the correct translation of the above passage, and the sense would be as follows If you assume, that the supreme substance can be proved by the meaning of the words (*Padārtha*, the single words, in distinction from the whole sentence, *Vākya*) you have abandoned your argument, which was, that it should be proved by the *Vedas*, for the meaning of words or ideas does not depend upon the *Vedas*, but upon their own contents, and requires therefore an investigation, different from the present

The same is evident from the ceasing of the ignorance and other faults which are the origin of the world. And since the knowledge of Brahman does not depend upon any other knowledge it cannot be considered as *Arthavada*¹ (praise) as for instance a special reward is declared by the use of the Juhū

Moreover the connection of prohibitions with punishment is learnt from the Veda which is also no object of practice. Nor is there with regard to a forbidden object any thing required but to refrain from an action for prohibitory regulations depend in reality upon the knowledge that a certain thing is not to be done. If a hungry man whose mind is impressed with the notion of food forbidden on account of its nature or of accidental circumstances falls in with poisoned² meat or with impure rice and the idea arises in him that the one is eatable and the other not impure he is restrained from eating by the recollection that food of this or that kind is forbidden to be eaten. The same is the case with regard to thirst when a mirage produces the appearance of water. When by the knowledge of the real nature of a thing the natural knowledge that is opposed to the former has been removed there no longer remains the injurious desire to eat what is forbidden by its nature or accidental circumstances. There is a cessation from the desire which is caused by such an opposite knowledge and if that desire does not exist no effort is again to be made. Hence it is evident that the prohibitory regulations depend upon the knowledge of the nature of thing and not in any way upon the practice of a person. If this is true then also in our case the regulations

¹ Every praise depends upon a regulation to which it supplies the motive

² Juhū means a spoon of leaves to the use of which in ceremony. In preference to any other kind of spoon a special reward is attached

Poisoned meat is the meat of an animal wounded by a poisoned weapon

³ Rice etc. is impure by the touch of a person who has committed the murder of a Brahmana or similar crimes

respecting the true knowledge of the supreme soul, etc., are founded solely upon the knowledge of the supreme soul itself. In this manner, when the worldly knowledge, produced by one's own nature, is removed by the recollection of the true knowledge of the supreme soul and of similar substances, a person, whose mind impressed with the knowledge of Brahman, has not any desire, caused by a knowledge, contrary to that Brahman, because he knows that those desires have no real object.

'The eating of poisoned meat having an undesirable (unreal) object, and there being at the same time a recollection of the knowledge of the real nature of a thing we may grant, that the natural knowledge, contrary to the former, which refers to its eating, is abolished, yet we must contend, that the absence of a desire to perform what is commanded by the Sāstra, is not admissible, because there is no object of prohibition, as there is such an absence of a desire to eat meat as before described.'

We deny this, for there is in reality no difference between the cause of the contrary knowledge and of the cause of the desire of an undesirable object. As the desire to eat poisoned meat, etc., is caused by a false knowledge and is the cause of danger, so it is also with regard to the desires of what is commanded by the Sāstras. Accordingly, a person who perfectly knows the reality of the supreme soul has consistently no desire of any actions commanded by the Sāstras, because all such desires are the causes of false ideas and of danger, and because by the knowledge of the supreme soul, the contrary knowledge is abolished.

'This may be granted for the above mentioned prohibitions and commands, but it cannot be granted for the regular ceremonies, for these are solely produced by the Sāstra, and not directed to an unreal object.'

We do not agree, for the regular ceremonies are merely commanded on behalf of such persons who are tainted by ignorance, passion, hatred and other faults, for, as ceremonies whose object is a special desire, as those of

the Darśapūrnāmāsa are commanded on behalf of a person who is tainted by the fault of desiring heaven etc. So are the regular ceremonies enjoined on behalf of a person who is tainted by the fault of ignorance the cause of all unrighteousness tainted by love and hatred etc. in obtaining the good and avoiding the evil in accordance with the impressions of ignorance and who is anxious to obtain the good and avoid the evil of his indiscriminate desires caused by love and hatred. Hence they (the regular ceremonies) do not properly refer to the Śāstris. Nor can it be ascertained whether the Āgnicotta Darśapūrnāmāsa (Āturimāva Paśubandha and Soma) are by their own nature regular ceremonies or ceremonies whose object is a special desire for their reference to desires only arises when they have found an agent who is tainted with the desire of heaven etc. Therefore the regular ceremonies belong to one who is tainted with the blame of ignorance etc. and who is desirous to obtain the good and to avoid the evil pointed out to him by the prompting of his own nature. On the other hand for one who has the true knowledge of the supreme soul no action is found to be commanded except the subduing of his desires for by the annihilation of the knowledge concerning all other motives as ceremonies causes divisions etc. the knowledge of the soul is established. And the knowledge with regard to actions performer etc. beings once annihilated there does not arise a desire of any action because this only takes place if preceded by a knowledge of a special action a special motive etc. for there is no time to engage into actions for him who has the firm idea of Brahman removed as it is from all notions of space time extension duality etc.

If you say there is the same time as if one is about to eat we deny this there is no necessity to engage in eating etc. all such acts are only necessary in consequence of ignorance and other faults for if an action is sometimes performed and sometimes not it cannot be called a regular action that has been fixed according to a rule. Because eating and other actions are merely done in consequence of faults there is no certain rule for them as there is no

certain rule for desires and their objects, faults being sometimes prevalent, sometimes subdued Hence, however, does not follow any uncertainty for regular actions, because time and other circumstances have been fixed for them by the Śāstra

If you lastly say, 'even granted, that faults, etc., are the mediate cause of actions, (as eating, etc.), still there may have been fixed a time to engage in such actions, as eating, as according to the command of the Śāstra for ceremonies like the Agnihotra, times of morning and evening are appointed,' we do not agree, because rule and action cannot be substituted for each other, i.e., a rule is no action, and an action no rule, hence no objection remains against the supposition of knowledge Consequently, in accordance with the rule of true knowledge of the supreme soul, which (knowledge) has the power to destroy its contrary knowledge of extension, duality, etc., the reality of the rule by which all actions are forbidden, is established, for the absence of any engagement in actions is the same, as if there were a prohibition Therefore as the prohibitory regulation of the Śāstra is proved, so also the supreme soul, as produced by the Śāstra, and as the sole object of the Śāstra, has been proved

2 ते ह वाचमूचुस्त्वं न उद्गायेति तथेति तेभ्यो वागुद्गायत् यो वाचि भोगस्तं देवेभ्य आगायत् यत् कल्याण वदति तदात्मने ते विदुरनेन वै न उद्गात्रात्येभ्य-तीति तमभिद्रुत्य पाप्मनाविध्यन्त्स यः स पाप्मा यदेवेदमप्रतिरूप वदति स एव स पाप्मा ॥

The gods then said to speech "Do thou for our sake sing the Udgītha" Speech, with the words "Let it be so," sang the Udgītha for them She sang to the gods all the enjoyment that is in speech That she speaks well, is for herself

The *demoiselle* by this Udittha the gods will overcome it. Therefore running up to him they pierced him with their iron. That is this iron. That one peculiar improper word is the iron.

The gods then after having thus considered and to preach to the tutelary gods of speech. Do thou for our sake making the Udittha perform the ceremony of Udittha for they considered the ceremony of the Udittha to be performed by the powers of speech and moreover by Mantras like him. Do thou lead us from evil to good whereas the gods called *Isapamantya*. In this ceremony speech and the other organs are pointed out as the agents of internal worship and external rites. For what reason? Because their own life and all interests concerning knowledge and ceremonies are in truth only possible by their agency for by the passage in the 16th chapter of the *Upaniṣad* it is thus said. It were as it were. It is evidently declared that the soul has no agency. In the end of this chapter also it will be proved that these three name form and action are resulting from work performer and effect in their unmanifested state are the object of ignorance. That however which is different from all unmanifested things and which bears the name of the supreme soul and is without name form and work will by such negation also it is not this it is no this etc. be proved as some kind distinct *not* comprehended.

¹ In a Hindu devotion and rites to the agency of speech and the other organs an objection may be made on the ground that all agency depends according to the *Sastra* upon the soul. If this is the case it depends either on the supreme soul or upon the soul in its manifested life. Not on the first for agency etc. depending upon speech and other organs to which active power must be ascribed cannot be assigned to the soul which is considered in itself as wholly without such a power. Moreover all activity is the effect of ignorance which is totally opposed to the supreme soul. Not on the second because life is only the general idea of the sense and has therefore in reality no agency. Hence it is correct to assign agency and similar notions to the active senses — A. G.

² Vide VIth chapter 2nd Brahman 7th Khandik

under a different notion. But the mundane soul,¹ the existence of which, as arising from all the senses considered as one, is only a fiction, is plainly shown as arising from those senses, considered as one, by such passages as "Arising from these elements it is *also* destroyed with them." Therefore, it is right to assign to speech and the other senses the reward, obtained by their being the agents of knowledge and ceremonies.

Speech, being addressed by the gods, with the words "Let it be so, performed for them, for the sake of their imploration, the Udgītha." Which is again the special work, which speech performed by the ceremony of Udgītha for the sake of the gods? The answer is "All the enjoyment," which means, all the assistance of speech and all the *other* organs, which by means of speech is obtained in the intercourse of speaking, for the reward of all is the enjoyment, derived from speaking words, etc. It describes this enjoyment in three Stotras, called Pavamāna and in the nine remaining Stotras it assigns the reward of the Rtvik, as authorized by the *Upanisad*² by the words "That it

¹ There are, according to the Vedānta, four sheaths or cases of the soul. The first is the intelligent case (Vijñānamaya Kos'a) and is formed by intellect and the five intellectual senses. The second case is the mental (Manomaya) and consists of mind (Manas) with the five organs of action, *viz*, speech, hand, foot, etc. [I may here observe that Colebrooke, in stating (M. E., p. 372) that the mental sheath consists of the intellect, joined to the five senses and the mind, is not quite correct, as it is mind joined with the five organs of action.] The third is the vital case (Piānamaya Kos'a) formed of the five vital airs, or faculties, (respiration, inspiration, circulation, etc.) and the five organs of action. The three cases united compose the subtle organism of the soul, which therefore comprehends 17 elements, *viz*, intellect, mind, the ten organs, and the five vital airs. This subtle organism is inseparable from the soul, as long as it has to undergo transmigration, considered as one, it is universal organism, and the soul, to which this universality is ascribed, is Hiranyagarbha — (*Vedāntasāra*). In our passage the mundane soul means Hiranyagarbha, the soul which has the three cases, and is therefore in actual relation with the world. The last case is the nutritional (Annamaya) which is composed of the gross elements.

² *Viz* The Rtvik, or priest who performs the ceremonies, is not entitled to a reward for himself, because his services are hired,

speaks well that it pronounces well the letter is for itself for me for the special work of speech; the entire pronunciation of the letters therefore it is mentioned that it speaks well but the effect of speaking as to the assistance of all is for the sake of the sacrificer.

At that time (when the Udgitha was performed) by the contact which takes place between speech and the well speaking an opportunity was obtained *by the demons of entering the deity like a hole*¹. The demons knew What! By this Udgitha the gods will overcome us. Natural knowledge and work by the light of the Udgitha which is knowledge and work in accordance to the Sūtra. Therefore being aware of this running up to him to the performer of the Udgitha they pierced worried him with their sin *viz* the sin of contact which means they allied him with their sin. That is this sin that the sin which was not cast *by the demons* upon the speech of Prajāpati in his former birth is this sin which becomes manifest. Which is the sin? That one speaks improper words *viz* word contrary to themselves forbidden by the Sūtra by which induced one speaks indecorous hateful false and the like words even against his own inclination is the sin known by its before mentioned effect *viz* the speaking of improper words which is found in the speech of the intelligent creatures of Prajāpati which being implied by the speaking of improper words is also in the speech of Prajāpati for the effect is of the same nature as the cause.

३ अत्र ह प्राणमूचुस्त्वं न उद्गायेति तथेति तेभ्य प्राण उद्गायद्य
प्राणमागस्त देवेभ्य आगायद्यत् कल्याण जिगति तदात्मने ते

and all the good resulting from the ceremonies will be obtained by the sacrificer. Hence the special reward here mentioned does not follow from the sacrifice but from the word of the Upaniṣad—A G

¹This means the deity of speech having spoken well for its own sake commits the sin of contact of the connection of a desire with external objects. Therefore by this sin of an opportunity is given as it were a hole of the deity to pierce it with their sin.

विदुरनेन वै न उद्गात्रात्येप्यन्तीति तमभिद्रुत्य पाप्मनाऽविध्यन्त्स
यः स पाप्मा यदेवेदमप्रतिरूप जिघ्रति स एव स पाप्मा ॥

Then they spoke to the breath Do thou sing these Udgītha for us The breath with the words 'Let it be so,' sang the Udgītha for them It sang to the gods all the enjoyment that is in breath That it smells well, is for itself The *demons* knew, by this Udgītha the gods will overcome us. Therefore, running up to him, they pierced him with their sin That is this sin That one smells improper odours, is the sin

4 अथ ह चक्षुरुचुस्त्व न उद्गायेति तथेति तेभ्यश्चक्षुरुद्गायन् यश्चक्षुषि
भोगस्त देवेभ्य आगायद्यत्कल्याण पश्यति तदात्मने ते विदुरनेन
वै न उद्गात्रात्येप्यन्तीति तमभिद्रुत्य पाप्मनाविध्यन्त्स यः स
पाप्मा यदेवेदमप्रतिरूप पश्यति स एव स पाप्मा ॥

Then they spoke to the eye Do thou sing the Udgītha for us The eye, with the words 'Let it be so,' sang the Udgītha for them It sang to the gods all the enjoyment that is in the eye That it sees well, is for itself The *demons* knew, by this Udgītha the gods will overcome us Therefore, running up to him, they pierced him with their sin. That is this sin That one sees improper colours, is the sin

5 अथ ह श्रोत्रमुचुस्त्व न उद्गायेति तथेति तेभ्यः श्रोत्रमुद्गायद्यः
श्रोत्रे भोगस्त देवेभ्य आगायद्यत्कल्याणं शृणोति तदात्मने ते
विदुरनेन वै न उद्गात्रात्येप्यन्तीति तमभिद्रुत्य पाप्मनाऽविध्यन्त्स
यः स पाप्मा यदेवेदमप्रतिरूपं शृणोति स एव स पाप्मा ॥

examined, were unable to perform the Udgītha, for, by contact, which is their connection with the special *work* which *they* well *performed*, they were allied to the sin of the demons. Therefore they are not meant by the Mantra. "Do thou lead me from evil to good", nor are they worthy to be worshipped, because they are not pure, and inferior to the principal life. In the same way as the deity of speech, etc., the deities of touch and of the other organs, although not especially mentioned *in this passage*, were pierced with sin by the manifestation of good and evil works, which means, they were allied to sin. Thus speech and the other deities, although gradually worshipped, were unable to protect from death.

7 अथ हेममासन्त्य प्राणमूचुस्त्व न उद्गायेति तथेति तेभ्य एष प्राण
उदगायत्ते विदुरनेन वै न उद्गात्रात्येज्यन्तीति तदभिद्रुत्य पाप्मना-
विध्यन्स यथाश्मानमृत्वा लोष्ट्रो विध्वंसेतैव हवैव विध्वंसमाना
विष्वञ्चो विनेशुस्ततो देवा असवन् पराऽसुरा भवत्यात्मना
परास्य द्विषन्त्रातृव्यो भवति य एव वेद ॥

Then the gods spoke indeed to this life whose name is Āsanya 'Do thou sing the Udgītha for us' That life, with the words 'Let it be so,' sang the Udgītha for them. The *demons* knew, by this Udgītha the gods will overcome us. Therefore running up to him, they wished to pierce him with their sin. As a clod of earth, by falling upon a rock, is destroyed, so they were also altogether destroyed. Hence they became gods, the demons perished. *In this manner* he becomes *like him*. By the soul perishes the enemy, the brother's son, of him, who thus knows.

"Then the gods spoke indeed to this, (the word "this" is used to show respect) life, whose name is Āsanya,"

which mean produced in the mouth which abides in the inner cavity of the mouth. Do thou sing the Udgitha for us. The principal life with the words. Let it be so sang the Udgitha for the god who had invoked its protection. This and what immediately follows is all alike the former description. When the demon devoid of piercing life with sin in accordance with the practice which they had acquired by repeated entering speech and the other organs attacked by their sin of contact the principal life which was free from sin they became dust etc. To show how an illusion is given. A diamond life a clod of earth which is thrown upon a rock to reduce it to dust is destroyed reduced to dust it self so were the demon in different ways destroyed. By his destruction of the demons speech and the other organs became free from the sin which are the effect of the natural contact and obstacle to their divinity and obtained their own nature by the protecting power of the principal life which is free from contact. What did they obtain? The nature of fire etc. in accordance with their own divinity which (nature) will be explained hereafter and which they had already before possessed. In this state when their knowledge was darkened by their natural sin they had a notion of an individual body alone. The meaning is. By the separation from that sin they left off the notion of an individual body and obtained a notion of the nature of speech etc. in its identity with fire etc. as it is delivered in the Sutra. Moreover their opponent the demons perished. Perished means they were destroyed. In this manner he (the present sacrificer) becomes like him (the ancient sacrificer) this means. As the former 'sacrificer' described in the ancient narrative—when he had comprehended the meaning of the Sruti pointed out in this narrative when he in the order mentioned in the Sruti had examined speech and the other deities and abandoned them because they are tainted with the sin of contact when he had known by the idea of the soul the principal life free from sin and abandoned the idea that the soul is different according to the differences of

¹ The sacrificer in a former birth

the individual bodies, as speech and others, which are believed to be the soul, as the former sacrificer obtained the nature of the present Prajāpati, as manifested by the Sāstra, which is the notion of the body, as Vīṇā,¹ and which exhibits speech in its nature as fire, so the present sacrificer obtains the state of Prajāpati in the same manner. "By the soul," in its modification of Prajāpati, his sin, contrary to the nature of Prajāpati, "the brother's son, perishes", for the son of a brother, like Bharata and others, may be also not an enemy, but the sin produced by the contact of the senses with their objects, is at the same time a brother's son and an enemy, because it does not acknowledge the nature of the supreme soul. This sin then perishes, is reduced to dust, as a clod of earth, by its contact with life. Whose is this reward? The answer is "He Who thus knows," which means, who thus, like the ancient sacrificer, comprehends life by the notion of the soul. Having described the reward, the Śruti now shows the reward in the form of the narrative.² And for what reason? To prove, that the principal life, after the deities of speech etc., have been rejected is alone to be worshipped by the idea of the soul, on the ground, that it is the common nature (soul) of such separate substances, as speech, etc., the Śruti goes on in the narrative

४ ते होचुः क नु सोऽमूधो न इत्यमसत्तेत्ययमास्येऽन्तरति सोऽयास्य
आङ्गिरसोऽङ्गानां हि रसः ॥

They spoke Where was he, who thus established us? He is within the mouth, hence he is Ayāsa. He is Āngīrasa, because he is the essence of the members

¹ Vide page 35

² Ānandagiri explains this so. As the reward, following from the worship of the principal life has been set forth the next words of the Upanisad, "They spoke," etc., refer to a special worship of life. Śaṅkara says therefore, "Having described the reward," which means, having described the reward following from the worship of the principal life, he is to show the worship of life, endowed with special qualities

They the organs of Prajapati having, by means of the principal life obtained their divine nature and their reward spoke thus. Where then the world where have their reflection. Where then was he who thus established us—that is to say united us by the true notion of the soul with our divine nature which was before separated from us for who ever is assisted by some body remember his benefactor. In the same manner the god when they had remembered their benefactor had reflected on him perceived him in the soul which is the whole of cause and effects. Why is he within the mouth? Because he is evidently in the ether of the mouth (Āśya) as everybody will find on reflection. Thus also the god. Life is called Āyāna because excluding all distinction of the nature of speech etc. it was perceived by the gods within the internal ether therefore is life like Āyāna since opposed to all distinctions it united the organs of speech etc. with their divine nature. Hence it is called also Āṅgiraśa the essence of causes and effects for Āṅgiraśa is a compound of Āṅga and Rāśa—Āṅga meaning members causes and effect and Rāśa essence substance the whole meaning the ether is the substance upon which cause and effects depend. It is the essence of every thing because unless it were present all would become without effect. The meaning of the whole is—Life is the essence of causes and effect and annihilating all distinctions is the common essence of cause and effect and also purified accordingly life without further reference to speech etc. is to be considered under the idea of the soul for the soul can but be perceived by its own notion since good is obtained by a notion that is not contradictory otherwise evil is obtained.

१) सा वा एषा दृता दृताम दूरं वात्या मृत्युदूरं वा वाग्मन्मृत्यु
भयति य एव वट ॥

The name of that deity is Dūr for death is far (dūr) from it. Far is death surely also from him who thus knows

If it be thought, that the purity of life has not been proved, we ask, is not thus notion of the impurity (of life) removed, since life is no place for the sin of contact, as speech and the other organs are by well speaking, hearing, smelling, etc ? 'This may be so, but since it is called the essence of speech and the other organs as diffused through all, there is an apprehension that impurity may ensue through speech and the other organs, as it does by touching a person who has touched a corpse' To this the Śruti answers, 'Life is pure' Wherefore ? "The name of that deity is Dūr' (far) The demons, coming in contact with life, were destroyed, as a clod of earth is by a stone This is the deity which, abiding in the body of the sacrificer of the present time, has been found by the gods as abiding in the mouth It is a deity, because it is an object of devotion Because its name is Dūr, (Dūrit,) its purity is proved by the name of Dūr Whence again comes the name of Dūr the Śruti answers, "because death, *viz*, sin, which is defined by contact, is far (dūr) from that deity of life Dūriti as the name of life shows its purity, because death, although placed near, is yet removed from life, which by its nature is free from contact The reward of the wise is then mentioned, *viz*, 'Far is death surely from him,' from him means from the person who knows in the above described manner Therefore, he worships thus the true life which is pure Upāsana (worship) is derived from upa, which means, Manasa upa-āgamyā (having perceived by the mind) the nature of a deity in the same way, as by passage of the Śruti in the Aithavāda (praise) it is made known as an object of worship—and from Āsana, which means continued reflection without interposition of worldly notions until the idea is manifested, I am that deity, just as in the common notion, I am a man This is evident from such passages of the Śruti, as "having thus become a god, he goes to the gods" and, "what god art thou in the eastern quarter?"

10. सा वा एषा देवतेतासा देवताना पाप्मान मृत्युमपहत्य यत्रासा
दिशामन्तस्तद्गमयाचकार तत्रासा पाप्मनो विन्यदधातस्मान्न
जनमियान्नान्तमियाचेत्पाप्मान मृत्युमन्ववायानीति ॥

This deity then after having destroyed the sin of the deities viz death made him depart where the end is of the quarters There it fixed the abode of the sins of the deities Hence let no one repair to the outer people, let him not follow sin death

This deity then It is said that death is far from it but why again is death far from him who knows? The answer is because death is opposed to a knowledge of such a kind for sin which is produced by the contact of the senses with their object is opposed to a person who has the notion that life is identical with the soul He is at variance because he has the notion that the soul is different according to the differences of speech etc and because his knowledge is produced by his own nature On the other hand the notion that life is identical with the soul is produced by the Śāstra In consequence it is proper to say that sin is far from one who has such a notion of life because both are opposed to each other Therefore by the words This deity the Śruti shows the said meaning to be sin the death of speech and the other deities for every body dies by the sin produced by contact of the senses with their objects in accordance with his natural ignorance Sin is therefore called death Life by the soul notion of its identity with the soul destroyed the death of the deities who had the notion of the identity of life with the soul and is therefore called the destroyer Sin then is removed from a person who thus knows by his being at variance with it What did life again when it has destroyed the sin the death of the gods? The answer is life made him depart where the end is of the quarters viz of the eastern and the other quarters But as there is no end of the quarters how can life make him depart there? The word quarter is made for the purpose to designate the abode of the people possessed of the knowledge of the Vedas the country therefore inhabited by people who do not follow the Vedas is called the end of the country the desert Accordingly there is no blemish in the expression The deity of life

made depart there the sins of the deities and by contempt fixed in various ways then abode among the outer people, who are without knowledge of the identity of life with the soul

For, he is by his nature produced by the contact of the senses with their objects, and is therefore dependent upon the living creatures. Hence let them not go to the outer people, not approach them by intercourse in words or other actions. By intercourse with them, intercourse is made with sin, for he is the place of sin. The meaning is. Let none repair to his abode which is defined by the end of the quarters, although it may not be inhabited by the people, nor to that people, although it may be far from that country.

11 सा वा एषा देवतैतासा देवताना पाप्मान मृत्युमपहृत्याथैना
मृत्युमत्यवहत् ॥

That deity destroyed the sin, death, of those deities. Then life, having overcome death, saved them.

By the words "That deity," the reward is mentioned, which for speech, etc., results from the knowledge, that life is the soul which reward is to acquire the nature of fire, etc. Then life, having overcome death, saved them. This means. Life is called the destroyer of sin death, because sin, death, which causes the separation of the soul from life, has been destroyed by the knowledge that life is one with the soul. Therefore this life, having overcome the natural sin, or death, saved them, which means, caused the deities of speech and the other organs to gain their divine nature as fire, etc., which is not separated from them (after the destruction of death).

12 स वै वाचमेव प्रथमामत्यवहत्सा यदा मृत्युमत्यमुच्यत सोऽग्नि-
भवत्सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते ॥

Life having overcome death, saved the first speech
When speech having overcome death, was liberated it
became fire that fire having, become free after its
separation from death shines forth

Life saved the first speech first mean the prin-
cipal which is more efficacious than any other organ to
perform the ceremony of the Udgitha The nature of
speech which was saved after death was overcome & thus
described When speech after in or death was overcome
had been liberated it became fire which mean speech was
fire before it became united with death and became fire
again after its separation from death so great is its
difference after its separation from death The fire when
released shine forth after its separation from death
Before its liberation being allied with death it was not
shining as it is bright now again after its separation
from death it shine forth

1) अथ ह प्राग्वहत्तयम् मृत्युमन्यमुच्यत स वायुर्भवत्साध्य-
वायुं पश्यन् मृत्युमतिक्रान्तं पश्यति ॥

Then life having overcome death saved the smell
That smell having overcome death became wind That
wind having, become free after its separation from
death purifies

In the same manner the sense of smell became air
wind Wind liberated from death purifies All the parti-
culars are as before

11 अथ त्रुग्व्यवहत्तयम् मृत्युमन्यमुच्यत स आदित्याऽभवत्साऽसा-
वाग्निं पश्यन् मृत्युमतिक्रान्तं मनपति ॥

Then life having overcome death saved the eye
When the eye having overcome death, was liberated,

it became Āditya That Āditya, having become free after its separation from death, burns

Thus the eye becomes Āditya He burns

15. अयं श्रोत्रमयवहन्तद्यदा मृत्युमयमुच्यत ना दिशोऽभवत्तदा तदा
दिशः परेण मृत्युमतिक्रान्ता ॥

Then life, having overcome death, saved the ear
When the ear having overcome death, was liberated, it became the quarters, the quarters after their separation from death, are made free

Thus the ear became the eastern and the other quarters

16. अयं मनोऽयवहन्तद्यदा मृत्युमयमुच्यत स चन्द्रमा अभवत्सोऽसौ
चन्द्र परेण मृत्युमतिक्रान्तो भात्येव ह वा एतमेवा देवता
मृत्युमतिवहति य एव वेद ॥

Then life, having overcome death, saved the mind.
When the mind, having overcome death, was liberated, it became the moon That moon, having become free after its separation from death is resplendent In this manner that goddess having overcome death, saves *the present sacrificer* Whosoever thus knows, obtains his due reward

Mind is resplendent as moon As the deity of life, having in its identity with speech, etc., as fire, etc., overcome death, saved the former sacrificer, so she saves also the present one He who knows, that life is the same with speech and the other four organs in their state as fire, etc., obtains the state of life, which he has worshipped, be it as fire, etc

17 अत्रात्मनऽत्रायमागानयन्ति किंवात्रमयतञ्जनय त चत न प्रति
तिष्ठति ॥

Then life for its own sake is praised by the Udgitha the primeval food for whatever food is eaten the same is eaten by life On this it subsists

Then for its own sake that is to say a by speech and the other organs for their own sake praise was offered so also by the principal life when it had praised in the three Pavamāna Stotras the reward which is the taste of Prajapati common to speech and the other organs it praised it in the nine remaining Stotras food for its own sake The connexion of deśa with the agent is authorized by the Upanisad as has been mentioned before How again must it be understood that life praised the primary food for its own sake? To explain this the cause is mentioned in the word for whatever etc The word food means here common food for whatsoever food in this world is eaten by any living individual the same is eaten by life Prāna (life) with the preposition Pra is derived from Ana Ana with a final s (Prānas) means cart with a final vowel (Prāna) life The meaning is this is eaten by life And the primary food is not only eaten by life but life subsists on it when it is transformed into the substance of its (life's) own body Therefore the primary food is praised by life for the sake of its own subsistence

All that is eaten by life is for its own subsistence therefore the sin which arises from the contact with the excellence of performance is not in life as it is in speech etc

18 ते देवा अत्रुन्नेतायदा इह सय यदन्न तदात्मन आमासीरु
नोऽस्मिन्नन्न आभजस्वेति ते व माभिसविशतेति तथेति त
समन्त परिण्यविशन्ति तस्माद्य ननाभमस्ति तेनतास्तृ नन्तेव ह
वा एन स्वा अभिसविशन्ति भता स्नाना भेष्ट पुर एता

भवत्यन्नादोऽधिपतिर्य एव वेद य उहैव विदस्वेपु प्रतिपत्तिर्वु-
भूषति न हैवाल भार्येभ्यो भवत्यथ य एवैतमनुभवति यो वै
तमनुभार्थान्ब्रूभूषति स हैवालं भार्येभ्यो भवति ॥

The gods spoke 'All this is *only* so much Whatsoever food there is, is praised by thee for thy own sake Let us eat of that food' *Life answered* 'Do enter me' They with the words 'Let it be so,' every where entered life Therefore whatsoever food is eaten by life, satisfies them Him enter his own, he is the preserver of his own, he is pre-eminent, he walks before, he is an eater of food, he is the lord paramount who thus knows He who against one who thus knows, amongst his own becomes a rival lord, is not able to support his dependents On the other hand, whosoever becomes a follower, of such a one, and whosoever, following him, strives to support his own dependents, is able to provide for them.

"The gods" 'But it is not improper to assert, that the food was thus eaten *merely* by life, since it is evident, that food is also the cause of the support of speech, etc.' There is no fault in this, because the support is obtained by the means of life How again is the food supplied by life, in support of speech and the other organs? To explain this, it is said "The gods" (Deva) speech and others, (they are called gods, Deva, because they manifest their own nature,) "spoke" to the principal life "All this is only so much", hence there is no more than this "Whatsoever food," the cause of the support of life, is eaten in the world, is praised by thee for thy own sake, "which means is transformed by thy praise into thy own substance We also are unable to subsist without food, therefore let us afterwards for our own sake eat of thy food Life answered

All of you if desirous of food everywhere enter me. When life had thus spoken they surrounded and entered life with the words 'I do it be so'. Thus the good food the support of life which is eaten by life sustains speech and the other organs which entered life by its command but by their own will they have no connection with food. Therefore it is proper to assert that food is eaten merely by life.

Therefore. Because the deities of speech and the other organs by taking refuge to life had entered life in accordance with its command therefore whatsoever food people eat by life the same sustains them. It is speech and the other organ. Whosoever knows that life is the support of speech etc. and also knows that the five organs depend upon life him enter also his own his relations as speech and the other organs enter life which mean he is the supporter of his relations. He is the preserver of his own who have entered him by his own food as life is of speech etc. Thus he is pre eminent. He walks before he has the precedence as life among speech etc.

Thus he is an eater of food which means he is without disease. He is lord paramount and to guide them he becomes their preserver as independent lord as life of speech etc. He who thus knows life will obtain the above mentioned reward. But he who against one who thus knows life who thus knows life amongst his own amongst his relations becomes a rival lord like the demons who strove against life is not able to support his dependents. On the other hand whosoever amongst his relations becomes a follower of such a one of a man who has that knowledge as speech and others were of life and whosoever following such a person strives to support his own dependents as speech and the other senses following life strove to support themselves is able to provide for them not any other who acts on his own will.

- 19 सायाम्य आद्विरसोऽङ्गानां हि रस प्राणा वा अङ्गानां रस
प्राणा हि वा अङ्गानां रसस्तन्मायस्मात्स्माद्यङ्गीत्प्राग
उत्क्रामति तदेव तच्छ्रुत्येयं हि वा अङ्गानां रस ॥

He who abides in the mouth, is Āṅgīrasa, for he is the essence (Rasa) of the members (Anga). Life is the essence of the members, for life is the essence of the members, therefore, for the reason, that any member, from which life has departed, becomes dry, life is the essence of the members

All this is declared to be the reward resulting from the knowledge of the qualities of life. To establish the idea, that life is the essence of causes and effects, life is named Āṅgīrasa. Before it was said, "This (life) is Āṅgīrasa",¹ but there was no reason assigned, why it is Āṅgīrasa, to explain this reason, it is now said "He who abides within the mouth, is Āṅgīrasa." For it depends upon this reason that life is the essence of causes and effects, afterwards the dependence of speech and the other organs upon life is stated. How is this dependence to be proved? To answer this it is said, "He who abides within the mouth is Āṅgīrasa." Hence it is taken according to its former description. The next sentence "Life is the essence of the members" is to remind of the meaning that has been explained before. How is life the essence of the members? The answer is "For life", the word 'for' is used to show, that the essence of the members is well known. It is well known, that life is the essence of the members, but not that speech and the other organs of the essence. Therefore it is proper to remind of this by the words. "Life is." How is it again well known? To answer this, it is said "Therefore." The word "therefore," which conveys the idea of conclusion, must be connected with the last part of the sentence "For the reason that any member from which life has departed, becomes dry," without essence, "therefore" this is the conclusion, "life is the essence of the members." Hence it is evident, that life is the substance of causes and effects, because, when it is not there, dryness, death, ensues. Therefore all living creatures

live through it. Therefore in preference to speech and the other organs life is an object of worship. This latter is the meaning of the whole deduction.

20 एष उ एव बृहस्पतिनाम्ने बृहती तस्या एष पतिस्तस्माद् बृहस्पति ॥

This is also Brhaspati. Speech is Bṛhati. Life is the preserver (Pati) of Bṛhati; therefore it is Brhaspati.

This is Life is not only the substance (soul) of causes and effects which have become forms and work but also the substance of the Rk, Yajus and Sāma Vedas which have become words. By the praise of life as the soul of all it is exalted for the sake of worship. This well known Āngirasa is also Brhaspati. Why? The answer is Speech is Bṛhati, the Vedic metre Bṛhati composed of thirty six syllables. Further Anuṣṭup is speech. Why? Because it is said in a passage of the Śruti Speech is Anuṣṭup. And this Anuṣṭup which is like speech is contained in the Bṛhati metre¹. Therefore it is proper to declare it as a well known fact that speech is Bṛhati. Moreover all the Mantras of the Rg Veda are contained in the Bṛhati because life is praised as Bṛhati as a passage of the Śruti says Life is Bṛhati. Let it be known life is the Rk says another passage of the Śruti. Further The Rks are included in life because they partake of the nature of speech. To prove this it is said This life is the preserver of this speech Bṛhati Rk because it produces the Rk for the Rk is dependent upon the wind produced by the digestive action of the stomach. Lastly life is the preserver of speech for preserving it for speech is preserved by life because without life (breath) it is impossible to pronounce a sound. Therefore Brhaspati is the life substance of the Rks. This is the meaning of the whole.

¹ The Anuṣṭup of 32 syllables is contained in the Bṛhati of 36 syllables as the smaller in the larger number — Ā G

21. एष उ एव ब्रह्मणस्पतिर्वाग् वै ब्रह्म तस्या एष पतिस्तस्माद्
ब्रह्मणस्पतिः ॥

This is also Brahmanaspati Speech is Brahman
Life is the preserver (Pati) of speech, therefore life is
Brahmanaspati.

Life is also the substance of the Mantras of the Yajus.
Why? "This also Brahmanaspati Speech is Brahman,"
that is to say, Yajus, which is a kind of speech "Of this,"
speech, Yajus, Brāhmana, "life is the preserver" (Pati)
Therefore it is called Brahmanaspati, as before How
again is this known? The answer is Brhati and Brahman
mean the Rk and Yajus, not any thing else, for since at
the conclusion of this subject it is said "Speech is Sama,"
it is evident that the Sama Veda is the same with speech
In the same manner, if speech is Brhati, speech Brahman,
and both therefore the same with speech, it is proper to
maintain, Rk and Yajus are Brhati and Brahman, for they
are remaining, for as the Sama is mentioned last, the re-
maining two must be the Rk and Yajus This follows also
from the difference occurring in speech, for Rk and Yajus
are different kinds of speech Therefore it is right to say,
that they are the same with speech And also from the
fact that *if this were not the case*, there would not be any
distinction between them The word "The Sama is the
Udgitha," clearly shows the use of a distinct name There-
fore it is also proper to employ the distinct names of
Brhati and Brahman, otherwise, if distinct names were not
fixed, there would be no sense Further, if special names of
them were a mere sound, there would be a repetition of the
same.¹ And the names of the Rk, Yajus, Sama, Udgitha,
are also successively mentioned in the Śruti

22 एष उ एव साम वाग् वे सामैष सा चामश्चेति तत्साम्नः सामत्व यद्वेद
समः प्लुपिणा समो मशकेन समो नागेन सम एभिस्त्रिभिर्लोकैः

¹ viz Speech is speech

समोऽनन सर्वं तस्माद्वेव सामानुत माम सायु-य सलोक्ता
जयति य एवमेत साम व ॥

This is also Sāma Speech is Sāma Sāma is Sā and Ama Therefore the Sāma has the nature of Sāma — Because it is like (Sāma) a bee like a gnat like an elephant like these three world like this all therefore again it is called Sāma He obtains unity of nature with Sāma or unity of place who thus knows this Sāma

This is also Sāma Why? The answer is Speech is Sā viz what ever is included in the feminine gender is Sā speech for the demonstrative pronoun Sā denotes all that is included in the feminine gender In the same manner this life is Ama viz Ama means all that is included in the masculine gender How hast thou obtained my masculine names? The answer is By life How hast thou obtained my feminine names? By speech as another passage of the Śruti says Both the names of speech and life are included in the sound of the Sāma Accordingly the name of Sāma means a song consisting of the whole of the latter words and sentences and depending upon life therefore the name of Sāma is nothing else but a compound of the names of life and speech because each letter etc is produced by and dependent upon life This life is Sāma and speech is Sāma Because the repetition of Sāma shows that Sāma partakes of the nature of speech and life viz as compounded of the words Sā and Ama

therefore the Sāma viz the songs which consist of the whole of the latter words and sentences must be comprehended under this idea of Sāma The connection of the next sentence is Because it is like (Sāma) and which is afterwards mentioned therefore again it is Sāma — The word again shows the possibility to explain the meaning Sāma in another way by the term of Sāma (like) In what way is the likeness of life assumed? The answer is It is like (Sāma) a bee viz the body of a bee like a gnat

viz, like the body of a gnat, "like an elephant," *viz*, "like the body of an elephant," "like these three worlds," *viz*, like Prajāpati, whose body is the three worlds," "like this all," like Hīmanyagaibha, whose form is the world, which is entirely found in all individual bodies, in the bee as well as in all others, as the idea of cow is found in all individual cows. This is the likeness (identity) of life. Again, this identity is not merely found in the different bodies in proportion to their size, because life has no shape and is everywhere, nor is the identity in the individual bodies on identity of contraction and expansion, as a light contracts in a jar and expands in a place, for the Śruti says "All these are like, all are without end." There is, however, no contradiction between its being everywhere and its being limited to a certain size in the *different* bodies. He, who thus knows the life whose name is Sāma under the idea of sama (identity), *viz*, the life, whose greatness is declared in the Śruti obtains this reward, *viz*, "he gains unity of nature (Sāyujya) ¹ with Sāma," *viz*, with life, that is to say, unity of body organs and knowledge, or unity of place, that is to say, the same world, according to the power of his meditation, *viz*, he who knows Sāma, life, who meditated on it, until the knowledge of the identity of life with the soul became manifest.

23 एष उ वा उद्गीथः प्राणो वा उत् प्राणेन हीद२ सर्वमुत्तमं वागेव
गीथोच्चगीथा चेति स उद्गीथः ॥

This is also Udgītha. Life is Ut, for by life all this is, upraised. Speech is Gītha. It is Ut and Gītha, therefore it is Udgītha.

"This is also Udgītha." The name of Udgītha means *here* neither a period, a special division of the Sāma

¹ Sāyujya, a kind of salvation, of which five kinds are stated
1. Sālokya, the abode in the same world. 2. Sāishṭi equal prosperity. 3. Sāmpya, vicinity. 4. Sārūpya, likeness of form. 5. Ekatva, unity or identity of nature.

Vela nor the portion referring to songs (Udgāna) because the Udgitha is included in the description of the Sāma which means here life (Sāma). Why then is life Udgitha? The answer is Life is Ut, for by life is all this the universe rolled up (Uttabdhā) that is supported. The name Ut which elucidates the meaning of Uttabdhā shows a quality of life. Therefore in accordance with the single words in the compound of Udgitha Ut means life and Githa speech. This Githa after the meaning of the name derived from Gai (to sing) is speech but with the exception of the sound Citha (ong) there is nothing in any part of the Udgitha which refers to singing. Therefore the assertion that life is Udgitha is proper. Ut is life and Citha speech dependent upon life both terms thus compounded in one term form Udgitha.

21 तद्यपि ब्रह्मसामिदानीय गानमनुजायत तस्य राजा मूढान्
विषादयामाश्रितोऽयम् आदिताऽन्यनाश्रयदिनि यास च
एव स प्राणः चाग्नावति ॥

There is also a narrative Brahmadatta, the grandson of Cikitāna when drinking the resplendent Soma juice spoke. Let this resplendent juice cut off the head of this man if Ayāsyā Āngirasa performed the Udgitha by any other than this. Therefore he performed the Udgitha by speech and life.

To show the firmness of the just explained meaning a narrative is commenced with the words. There that is with regard to the meaning just explained a narrative is also known. Brahmadatta by name the young grandson of Cikitāna when drinking at the sacrifice the resplendent Soma juice spoke. I of this resplendent juice, that is here in the sacrificial cup and drunk by me cut off the head of this man of me speaking falsely which means if I speak falsely. How again is the meaning of

falsehood implied in the words of the *Upanisad* " If Ayāśya (he is called Ayāśya Āṅgīrasa, because his name is derived from the principal life), the performer of the Udgītha in the assembly of the former Rsis who created the word " "performed the Udgītha by any other," by another deity beside speech and life, "than by this," viz. by the above described life in union with speech, then let me be a speaker of falsehood, let the Soma cut off the head of me who has asserted something contradictory to the nature of the deity In these words he made an imprecation, and shows therefore the necessity of the strength of the faith in the knowledge, *that life is the Udgītha* The śruti confirms by its own word the meaning conveyed by the narrative, viz., by speech, dependent upon life, and by life, transformed into his own nature, the Udgītha, Ayāśya Āṅgīrasa, performed the Udgītha This meaning is established by the imprecation

25. तस्य हैतस्य साम्नो यः स्वं वेद भवति हास्य स्वं तस्य वे स्वय एव
स्व तस्मादार्तिवज्य करिष्यन्वाचि स्वरमिच्छेत तथा वाचा
स्वरसपन्नयार्तिवज्य कुर्यात्तस्माद्यज्ञे स्वरवन्त दिदृक्षन्त एवाऽयो
यस्य स्व भवति भवति हास्य स्व य एवमेतत्साम्नः स्व वेद ॥

He who knows the wealth of that Sāma here, obtains its wealth. The musical notes are its wealth Therefore let one who is to perform the duties of a Rtvik, desire to acquire the musical notes together with speech. By that speech which has obtained the musical notes, let him perform the rites of the Rtvik Therefore people are desirous to look during the sacrifice upon the sweet-toned performer of the Udgītha as upon a rich man, for people desire to look upon him who has obtained wealth He obtains wealth, who in such a manner knows the wealth of this Sāma

Of that Sāma here The word that connects it with the above described life The term here shows it as by a gesture as being present He who knows the wealth of life which is called by the word Sāma obtains what? He obtains it wealth This is the reward which the Śruti shows as an inducement to the hearer 12

The musical notes are its wealth The musical notes the sweet sound produced in the throat are its wealth its ornament so a song adorned with the note obtains wealth Because this is so therefore let him who is to perform the duties of the Rtvik the song of the Rtvik is the Udgītha—who is anxious to exhibit the wealth of the Sāma by its note desire to acquire in speech the musical notes dependent upon speech This however is established in the course of explaining the topic that the tones of the Sāma are necessarily musical notes and that the musical notes are not acquired by mere desire but by the clapping of teeth and the drinking of oil etc By that speech that purified speech which has obtained the musical notes let him perform the rite of the Rtvik Therefore Because the note has become the property (Svabhūta) of the Sāma and hence the Sāma is adorned with the note as with wealth (Sva) therefore people are desirous to look during the sacrifice upon the sweet-toned performer of the Udgītha as upon a richman so it is well known that people desire to look upon him who has obtained wealth (Sva) A person who has fully obtained the reward resulting from his knowledge of this quality is described in the word He obtains wealth who in such a manner knows the wealth of this Sāma

26 तस्य हेतस्य ज्ञाना य मुग्ध वे भवति ह्यस्य सुवर्ण तस्य व स्वर
प्य सुवर्ण भवति ह्यस्य सुवर्ण य एवेतन्मान सुवर्ण व ॥

He who knows the gold of this Sāma obtains verily its gold The musical notes are its gold He verily obtains gold who in such a manner knows the gold of this Sāma

Now another quality of *the Sāma* is explained, *viz* , to be possessed of gold. This refers also to the sweetness of the notes, with the difference, however, that, while the former designated the sweetness of the notes, produced in the throat, the latter means gold only figuratively. "He who knows the gold of the Sāma, obtains verily its gold." The meaning is since the same word *Suvarna*, denotes a musical note, (*Suvarna* from *Su*, good, and *Varna* letter) and gold (*Suvarna*) common gold becomes the reward of him who knows this quality. Its musical note is, as it were, its gold. "He who knows the Sāma in such a manner, verily obtains its gold," just as it has been described before.

27 तस्य हैतस्य साम्नो यः प्रतिष्ठा वेद प्रति ह तिष्ठति तस्य वै वागेव
प्रतिष्ठा वाचि हि खल्वेष एतत्प्राणः प्रतिष्ठितो गीयतेऽन्न इत्यु हैक
आहुः ॥

He who knows the abode of that Sāma here, abides. Speech is its abode, for it is well known, that this life verily abides in speech, some say, that it abides in food.

Then the quality of abiding is explained, *viz* , "He who knows the abode of this Sāma." The Sāma abides in speech, therefore speech is called the abode. He who knows this quality of abiding of the Sāma, "abides." It is proper to assign this quality to him, because it is said in the *Śruti*, according to the manner in which "it is worshipped." To him, who, as in the former description, is desirous of the reward, and wishes to know which is the abiding place of *the Sāma*, the answer is given. "Speech is the abode of the Sāma." Speech means the organs of sound at the root of the tongue and elsewhere.¹ This speech is the abode. Therefore it is said "For it is well known," because it is well known, that this life abides in speech, in the organs of speech, the root of the tongue, etc., therefore

¹ *Viz*, of the chest, throat, head, root of the tongue, teeth, nose, lips, and palate — A G

speech is the abiding place of the Sāma. Some other say that it abides in food that it is well known to abide there. And because neither of these two opinions is blamed therefore it is optional to assign the quality of abiding either to speech or to food.

28 अग्रात पवमानानामेवाभ्यागेह स वे बलु प्रस्ताता माम प्रस्तोति
स यत्र प्रस्तुयात्तदेतानि जपेत्सता मा सद्गमय तममा मा
ज्यातिगमय मृत्यामामृत । अगमयति स यत्रासता मा सद्गमयेति
मृत्युया असत्प्रदमृत मृत्योमामृत गमयामृत मा कुर्वित्येवंतद्गह
तमसो मा ज्यातिगमयति मृत्युर्मा तमा न्यातामृत मृत्यामामृत
गमयामृत मा कुर्वित्येवंतद्गह मृत्यामामृत गमयेति नात्र तिराहि
तमिवास्ति । अत्र यावातराणि स्ता गाणि ते नात्मनऽजायमागायेत्त
स्मादु तपु वर वृणात य काम कामयेत तन्म एष एष्विदुः
तात्मने वा यजमानाय वा य काम कामयेत तमागायति तद्वत् स
काजिदेव न हेवालाक्यताया आशास्ति य एवमेत ताम वद ॥

Therefore afterwards the rite of the Abhyāroha of the Pavamāna Stotras is defined. The praiser verily praises the Sāma. Where he praises it there let him mutter these *Mantras*. From the unreal lead me to the real from darkness lead me to light from death lead me to immortality. In the words of the *Mantra*. From the unreal lead me to the real death is the unreal the real immortality from death lead me to immortality which implies render me immortal. Further in the words From darkness lead me to light death is darkness light immortality from death lead me to immortality, which implies render me immortal. In the last *Mantra* From death lead me to immortality there is nothing

concealed Then in the remaining Stotras let him praise the primeval food for his own sake Therefore in those Stotras he may choose a blessing Whatever desire he may desire, the same *he may choose, viz*, the Udgāta who thus knows. Whatever desire he may desire, either for himself or the sacrificer, the same he accomplishes by the recital This verily overcomes the worlds There is verily no doubt to be worthy of the worlds for him who thus knows this Sāma

For him who thus knows life, the rite of muttering prayers is appointed The perfection in muttering prayers which one who thus knows has acquired, is called his knowledge "Therefore afterwards" Because the rite of muttering prayers, the reward of which is the ascension (Abhyāroha) to a divine state, must be performed by one, perfect in knowledge, "therefore" it is defined The muttering of prayers by its connection with the Udgātha might be performed at any time but according to the word of the Śiuti "*Pavamānām, a time is fixed for them*, and although the rite is *herewith* assigned to the three Pavamāna-Stotras, yet the time is again restricted *by the words* "The praiser, verily praises the Sāma" "Where," at what time "he," the praiser, "praises," commences the Sāma, "there," at that time let him mutter these Mantias The rite of muttering these Mantias, is called Abhyāroha (ascension), because a person who thus knows, directly ascends (Abhimukhyena ārohati) to the state of a god The plural Etāni (these Mantras) shows that three Mantras of the Yajus are meant *These Mantias* must be read according to the accent, which is in the Brāhmana, and not as it is in the Mantras, as the second case (Etāni) proves,¹ and also then being found in the Brāhmana² The rite of muttering must be performed by the sacrificer

¹ Otherwise the third case would be required —A G

² *Viz*, the Satapatha Brāhmana

The following are the Mantras of the Yajus From the unreal lead me to the real from darkness lead me to light from death lead me to immortality As the meaning of the Mantras is concealed the Brāhmaṇa itself explains it In the words of the Mantra From the unreal lead me to the real death is the unreal death it is called because his knowledge and work arise from his own nature unreal it is called from the very low degree of its existence The real immortality the real knowledge and works derived from the Śāstra are immortality because they are the cause of it Therefore from the unreal viz from unreal works and from ignorance lead me to the real viz to such works and knowledge as are derived from the Śāstra that is to say produce the state of the soul by which the nature of a god is obtained The meaning of the whole sentence is given in the words which implied render me immortal Thus also in the next Mantra From darkness lead me to light death is darkness for every ignorance from its natural tendency to screen is darkness this as the cause of dying is death Light immortality the divine nature contrary to the former (darkness) knowledge by its natural tendency to manifest is light this is immortality because its nature is exempt from destruction Therefore From darkness lead me to light as before means From death lead me to immortality which implies render me immortal that is grant me the divine state of Prajapati as reward The first Mantra means from a state without causality produce a state that has causality The second Mantra however means from a state that has causality but which is yet subject to ignorance produce a state where the whole effect is accomplished In the third Mantra From death lead me to immortality the whole meaning of the two preceding Mantras is given as conclusive In the third Mantra therefore there is not as in the two preceding the meaning concealed but it is the real meaning of the text Then having made the song of the sacrificer in the three Pavamāna Stotras in the remaining Stotras let him the Udgātā¹

¹ The priest who knows the Sama Veda

who knows life and has obtained the nature of life, "praise the primeval food for his own sake" in the same way, as life did. Because such an Udgātā knows life thus, in the manner, before described, and hence, like life, is able to accomplish the desire, "therefore he," the sacrificer, "may choose in those Stotias," at the recital of them, "a blessing." "Whatever desire he may desire, the same he may choose," ask as a boon, viz, "the Udgātā who thus knows." "Whatever desire the Udgātā desires" asks, "either for himself or for the sacrificer, the same he accomplishes by the recital." In this sense it is said, that the acquirement of life in its identity with the soul takes place by knowledge and works, and therein is no apprehension of any doubt. It may, however, be matter of doubt, whether in the absence of works life is obtained or not. To remove this doubt, it is said. "This verily overcomes the worlds." "This verily," this knowledge of life alone, separated from works, "overcomes the worlds," is the cause of gaining the worlds. "There is verily no doubt to be worthy of the worlds." not even a desire, for if one has the firm knowledge, that life is the soul, he has no doubt that he will obtain it, for a man, who is in a village, does not doubt, like one in the desert, whether he may arrive at the village. There may be indeed a doubt for one who has not the knowledge of the soul, which is yet far from him but not for one who has it, he therefore has no apprehension that he should not acquire the state of life as identical with the soul. For whom is there not such an apprehension? "For him who thus knows the Sāma" to be life, in accordance with the greatness, as has been explained, *for him therefore who knows* I am the life, inaccessible to the sins of the demons, which consist in the contact of the senses with their objects, I am purified, I am speech and the other four organs,² which by their dependence upon me have obtained their *original* nature, as fire, wind, etc., which are free from the blemish of the sins of the demons, produced by the contact of the senses with their objects, in

¹ Who knows that life is identical with the soul

² Viz, nose, eye, ear and mind.

consequence of natural knowledge and which by dependance upon me are the cause of the connection of the primeval food with all the elements I am the soul of all the elements as the common essence of them I am also the soul of speech embodied in the Rk Yajus Sama and Udgitha because I pervade them and am their cause When I have obtained the state of the song of the Sama my external wealth or ornament is the sweetness of the notes When I have obtained the golden state figuratively speaking the sweetness of the notes the state of the song my organs are the various places of the throat etc Possessed of such qualities I pervade with my whole nature all living beings down to the smallest insect for I am without shape and everywhere *He will attain such a reward whose worship manifests such a knowledge*

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FOURTH BRAHMANA

- 1 आत्मेवेमग्र आसीत् पुरुषविध सोऽनुवीक्ष्य नान्यदात्मनोऽपरयत्सोऽहमस्मीत्यग्रे व्याहरत्ततोऽहनामामनत्तस्मादप्येतर्वामिन्निततोऽहमयमित्येवाग्र उत्त्वा नान्यनाम प्रब्रूते अस्य भवति स यत्पूर्वाऽस्मात्मात्मेस्मात्सवान्पाप्मन औपत्तस्मात्पुरुष ओषति ह वे स त नाऽन्मात्पूर्वो ब्रूमूपति य एव वेत् ॥

This was before soul bearing the shape of a man Looking round he beheld nothing but himself He said first This am I Hence the name of I was produced Therefore even now a man when called says first It is I and tells afterwards any other name that belong to him *And* because he as the first of all of them consumed by fire all the sins therefore he is called

purusa He verily consumes him, who before this strives to obtain the state of Prajāpati, he, namely, who thus knows.

“This was before soul” How the state of Prajāpati is obtained by the united effect of knowledge and works has been described, and also, how it is obtained by the mere knowledge of life, by passages as. “This verily overcomes the world,” etc. By descriptions of the omnipotence and other attributes of Prajāpati, who is the embodied reward, in the creation, preservation and destruction of the world, the eminence of the reward, resulting from knowledge and works, in accordance with the Vedas is *further* to be described. For this object *the present Brāhmaṇa* has been commenced This *description* sets forth the praise of the knowledge and works obtained by the practical¹ part, because they are of great power But it is at the same time intended to show, that the whole reward, resulting from knowledge and works, has a worldly tendency, for it is said, that it is subject to fear and unhappiness, it is further involved in the connection between cause and effect, and as a manifestation of the gross organism¹ it is not eternal The second part of *the Vedas*, on the other hand, is *intended* to show the liberation, resulting from the mere knowledge of Brahman, which will hereafter be explained, for he who is not dissatisfied with the objects of the world, subject as they are to the division of cause and effect, etc., has no desire *to obtain* the knowledge, that the soul is one *and all*, as a person who is not thirsty has no desire to drink Consequently the description of the reward, resulting from knowledge and works, is made for the sake of the second part With regard to this, it will be said “This should be known by him” “This is better than a son”

“This was before the soul” The soul is here defined as Prajāpati, the first-born from the egg, the embodied soul, as

¹ Ceremonial part of the Veda

Vide p 39 note

the result from his knowledge and works in accordance with the Vedas. He was what? This produced by the division of body was the soul not separated from the body of Prajāpati before before the production of other bodies. He was also bearing the shape of man which means that he was endowed with head hands and other members. He was the Virāj the first born. Looking round reflecting who am I and of what nature he beheld nothing but himself the fulness of life the organism of causes and effects. He beheld only himself as the universal soul. Then endowed with the recollection of his Vedic knowledge in a former birth he said first This am I viz Prajāpati the universal soul. Hence therefore because from the recollection of his knowledge in a former world he called himself I therefore his name was I. The name of I as proved in this Upaniṣad and therefore in the Śruti will afterwards be explained.

Therefore because this happened to Prajāpati as the cause therefore it happens also to the living creatures his effects. For even now a man when called addressed with Who art thou? says first It is I denoting himself with the name of the soul as the cause and when afterwards asked for his special name the name of this special individual he answers by I am Devadatta or Yajñadatta etc. he tells the name which was given to this individual person by father and mother. And because he Prajāpati in a former birth which is the cause as the first of those who were desirous to obtain the state of Prajāpati by the exercise of reflection on works and knowledge viz as the first of all of them of all those desirous of obtaining the state of Prajāpati—consumed by the perfect exercise of reflection on works and knowledge all the sins of contact which are obstacles to the acquirement of the state of Prajāpati—because such was the case—therefore he is called Puruṣa because he Pūrvam Ausad (first burned). As that Prajāpati by consuming all opposite sins became this Puruṣa Prajāpati so also any other consumes reduces to ashes by the fire of the practice of his reflection on knowledge and works or only by the force of his

consequence of his desire against his destruction ¹ therefore man on account of his likeness with Prajāpati also now when alone is afraid And further as with us so also with Prajāpati the true knowledge of himself (the soul) is the cause that the desire against one's destruction is removed Hence it is said He looked round How? The answer is Since nothing but myself but the soul not a second thing exists of whom should I be afraid while there is no cause of my destruction Hence from the true knowledge of himself (the soul) Prajāpati's fear departed for his fear is merely the effect of his ignorance which cannot remain with true knowledge wherefore it is said

For whom should he fear viz. he who fears and the meaning which is intended is when truth has been ascertained fear is removed since fear arises from a second from another thing and a second another thing is merely the production of ignorance for a second thing of which there is no knowledge cannot be the cause of the origin of fear Thus it is said in a Mantra What blindness of mind what distress exists for him who is conscious of the universal identity? And it is also proper that by the knowledge that all is one the fear is removed for the knowledge of a second from which fear may arise is removed by the knowledge that all is one hence there is nothing from whence it could arise Here it is asked Whence was produced Prajāpati's knowledge that all is one or who instructed him?

Either the knowledge manifested itself without instruction Then the same should be the case with us and similar beings Or it is derived from impressions received in a former birth then the knowledge that all is the soul is useless for *in this case* as the knowledge of Prajāpati although existing when he was in the state of a former birth did not remove the cause of the contrary ignorance because on account of his ignorance he was afraid so also is the knowledge of the identity of the soul useless for every one And if you *lastly* say that the knowledge removes the

¹ Or of his desire for his preservation

ignorance at the time of death, we also object, because, as before, it must again be connected with a prior *knowledge*, whence arises the logical fault of a too general argument. Hence it must be concluded, that the knowledge of the identity of the soul is useless.

We deny this, on the ground that the knowledge of Prajāpati is produced from the most powerful cause, for as in common life strength of intellect and extent of memory are observed with him from the time of his birth, who has acquired various efficacious causes by his pious actions, so also with regard to the eminent birth of Prajāpati united as it is with efficient causes, which are purified by his having consumed all sins, the effects of opposite causes, by the power of moral merit, of knowledge and of liberty from worldly desires. Hence it is proper to maintain, that Prajāpati's knowledge of the identity of the soul, produced at the time of his birth, has arisen without any instruction. In this respect says the Smṛti: "Whose four qualities, his unbounded knowledge, freedom from passion, power and moral merit are innate."

If you say, 'if they are innate, fear is impossible, for darkness does not rise with the sun,' we deny this on the ground, that the notion of innate knowledge has merely the meaning to exclude instruction from another. If your opinion is, 'that faith, devotion and reverence are no causes of knowledge, and that such causes of knowledge, as faith, devotion and reverence, assigned by the Śruti and Smṛti in such passages as "The faithful whose mind is devoted to only one object, whose senses are subdued, gains knowledge,"¹ "Thou shalt know it by reverence,"² have no causality,' and if you moreover say, 'that our moral merit in our former birth is the cause of our knowledge (in the next birth) as it is the case with Prajāpati,' we do not agree, because we must attend to the distinction of general and special causes, as well as of qualified and unqualified causes, for in the common life obtains a manifold division of causes.

¹ Bhagavad-Gīta, Fourth chapter

² *Ibid* C 1

with regard to effects dependant upon a cause in the same manner of general causes. Those as well as special causes are again divided into qualified and unqualified causes. To show this by an instance we chose the perception of form as an effect from a variety of causes. Here the perception of form in the dark without light by animals roaming at night is caused by the contact of the eye with form. The cause or perception of form by the Yogis is the mind alone for us it is the contact of the eye with form through light. Further by the division of light into sunlight moonlight etc. are produced the general divisions of the cause. Moreover there is the other division of light light especially qualified and light not qualified. In the same manner the cause of the knowledge of the identity of the soul is sometime work performed in a former birth as is the case with Prajāpati, sometime penance as the Śruti say. By penance search for Brahman¹ sometimes instruction from the teacher as follows from such passages of the Śruti and Smṛti. A man who has a teacher knows. The faithful acquires knowledge. Do thou know it by reverence. From the teacher he must be known seen heard etc. Faith devotion etc. are direct causes to obtain that knowledge as they effect separation from vice and from other causes of the contrary. The same is the case with the hearing thinking and mental intuition of the Vedānta because here is comprehended the present object of knowledge itself and also because by the annihilation of sin and other obstacles the true knowledge of the soul and the mind from its very nature produces that knowledge. Therefore faith reverence etc. are real causes of knowledge.

३ स वे नैव रेम तस्मादकाकी न गमते स द्वितीयमैच्छत् स हेतायानास
यज्ञं त्वापुमांसौ सपरिव्रजौ स इममेवात्मानं द्वेया पातयन्तत
पतिव्र पता चाभयता तस्मान्निदमनृगलमिव म्व इति ह रमाह
यावद्वल्क्यमनरमात्माकाशं स्त्रिया पूयत एव तां समभयन्ततो
मनुया अजानन्त ॥

¹ Taittiriya Upaniṣad Bhṛgu Valli 5th Khanda

He did thus not feel delight. Therefore no body, when alone feels delight. He was desirous of a second. He was in the same state as husband (Patī) and wife (Patnī) are when in mutual embrace. He divided this two-fold. Hence were husband and wife produced. Therefore was this only a half of himself, as a split pea *is of the whole*. Thus verily has Yājñavalkya declared it. This void is thus completed by woman. He approached her. Hence men were born.

From this also follows the worldly state of Prajāpati, *viz*, because "He," Prajāpati, "did thus not feel delight," which means, was unhappy, like us and others at the present time. "therefore," in consequence of the state of loneliness, etc., "no body, when alone, feels delight." Delight means the pleasure, derived from the union with a desired object. Unhappiness is called the state of mental distress, following the separation from an object of desire, to which one is attached. For the removal of this unhappiness "he was desirous of a second," of a wife able to destroy the unhappiness. And while he thus longed for his state was as of one, embraced by a wife. And because by wife this *state* he desired something real, he was of such a state. Of what state? In such a state, as in common life husband and wife are, when in embrace for the removal of unhappiness. "He," thus divided this "self," which was of such a kind, "two-fold." The term "this" used in order to define the self and to distinguish it from the Virāj the first cause. He was by the removal of the state of Virāj, not in the same state, in which curd is, when *its former state*, that of milk is entirely removed. Which was then *the state of separation*? By the objective mental power of Virāj, entirely dependent upon himself, there was, beside himself, another body in the state of husband and wife in embrace. And this Virāj of such a kind, "was in the same state," because he is the same subject for two predicates.

Hence from this division (Pātanaṭ) husband (Pati) and wife (Patni) were produced which is a description of the common state of husband and wife. Therefore because this wife is as it were the *other* separated half of himself therefore was this this body *only* the half of himself as a split pea is of the whole. Of whom was it only a half before his taking a wife? The answer is Of his self. Thus verily has Yajñavalkya viz the son of Yajñavalkya (which denotes him who speaks at the sacrifice) Devaratī declared it. It may also mean a son of Brahma. Because this male half is void as wanting the female half therefore again after the taking of a wife it is again completed by the female as a split pea by its being joined *with its other half*. He Prajāpati under the name of Manu approached her by name Satarūpā his own daughter under the notion that she was his wife. Hence from this union men were born.

4 सा ह्यमीक्षाचक्रे कथं नु मात्मानं एव जनयित्वा सभवति हन्त
 तिगोऽतानीति सा गौर्भवद्वयम इतस्तां समवामयत्ततां गात्रा-
 डनायन्त वज्रेतागमयत् प्रष्टु इतरा गन्भीतरा गन्ध इतस्तां
 समवामयत्तत पकराकमनायताऽजेतागमयद्वस्त इतराऽविरितगमेप
 इतस्तां समेयामयत्तताऽजानयोऽनायन्तयमेव यन्ति किंच मिथु
 नमापिपीति काम्यस्तत्समसृजत ॥

Ānanda observes that the word *again* refers to the same event in a former birth — be cause the world is without commencement.

The notion of Vir j dividing his own substance into male and female occurs in more than one Purāṇa. So does that of an incestuous marriage and intercourse of the first Manu with his daughter Satarūpā and the commentators on the Upaniṣad understand that legend to be alluded to in this place. But the institutes ascribed to Manu make Vir j to be the issue of such a separation of persons and Manu himself to be his offspring. There is indeed as the reader may observe from the passages cited in the present essay much disagreement and consequent confusion in the gradation of person interposed by Hindu theology between the supreme being and the created world. Col M E Vol I p 65. See also Wilson's Viṣṇu Purāṇa where p 51 note 5 a very lucid view of the opinions of the different Purāṇas on this subject is given.

She verily reflected. how can he approach me, whom he has produced from himself? Alas, I will conceal myself. Thus she became a cow, the other a bull. He approached her. Hence kine were born. The one became a mare, and the other a stallion, the one a female ass, the other a male ass. He approached her. Hence the one-hoofed kind was born. The one became a female goat, the other a male goat, the one became an ewe, the other a ram. He approached her. Hence goats and sheep were born. In this manner he created every living pair whatsoever down to the ants.

"She " Satarūpā, recollecting that it is forbidden in the Smṛti to approach one's own daughter, " verily reflected : How happens this improper action, that he can approach me," whom he has produced from himself. " Alas, I will now conceal myself," will conceal myself under the disguise of another kind. " Thus," having thus reflected, " she became a cow," by herself, and again and again was this the inclination of Satarūpā, incited by the impulse of living creatures, as well as of Manu. Therefore " the other became a bull. " " He approached her," in the same manner, as it has been related before. " Hence kine were born. " Thus " the one became a mare, and the other a stallion," thus, " the one a female ass, the other a male ass. " There, by the union of the mare with the stallion and the union of the other kinds " the one-hoofed kind," *viz*, horses, mules and asses, " were " born. Thus " the one became a female goat, the other a male goat, the one became an ewe, the other a ram. He approached her," *viz*, the one after the other in the order *as they are mentioned*. " Hence goats and sheep were born. In this manner he created every living pair, male and female, whatsoever, down to the ants," *viz*, he created the world.

५ वाङ्मयं तत्र सृष्टिस्तु रक्षीति, समग्रं भूतिं ततः सृष्टिं
 भवतु वाङ्मयैव भवति य एव च ॥

He knew I am verily this creation for I created this all Hence the *name of* creation is *denied* Verily he who thus knows becomes in this creation *like him*

He Prajapati having created all the world
kne What? I am verily this creation The world
is created therefore the created world is called creation.
Because the world is created by me therefore since it is
no separate from me am I the world it is not distinguished
from me Why is this I? For I because I created this
whole world therefore Because Prajapati called him self
the creation hence therefore the name of creation is
derived Verily he becomes in the creation in this
world of Prajapati like him he become like Prajapati
a creator of the world which is not different from his own
self Who? He who thus knows know like Prajapati as
has been said that he is the world depending upon the
notion of the soul of the elements and of the deities

[illegible]

Then he churned From his mouth as the place
of production and from his hands he created the fire

Both therefore are inside without hair, for the place of production is inside without hair

That they speak there this word Sacrifice to this, sacrifice to this, hence sacrifice to the one or the other god, is not proper His is really this creation, for he verily is all the gods, fictitious view is obtained, if it is connected with a special fictitious attribute ¹ In this manner it is declared in the Śruti.

¹ I translated Kalpanā with "fictitious view" and Upādhi with "fictitious attribute," as I was unable to find more adequate words Kalpanā according to the dictionaries means arrangement, distinction, artificial making, but these words do not express the meaning, which it has according to the Vedānta, where it is a predicate, which is assigned to a thing to which it really does not belong, or the conceiving of a thing under an idea which is contrary to its nature, as for instance, if Brahman (the infinite soul, infinite substance) is comprehended under the notion of infinite mind (manas) or infinite intelligence (Buddhi) which notions are mere anthropomorphisms Thus far is the Kalpanā indeed an artificial notion, a notion made by some contrivance, or not founded on the real nature of the thing Upādhi (according to Wilson, discriminating or distinguishing property, disguise, in the Vedānta this is especially applied to certain natural forms or properties, considered as disguises of the spirit which I translated with fictitious attribute, is any quality which is assigned by a fictitious notion to the infinite soul, for instance, omnipotence, omniscience, etc If the infinite substance is considered in its own nature, it has no attributes whatever, and the notions under which it is thought, viz, existence, knowledge, happiness, are in reality no different attributes, but they constitute the one identical substance (Ātma, soul)

On the other hand, it is necessary to form fictitious views of the infinite substance, for the world cannot be thought by itself, and therefore requires to be thought by the infinite soul, as entirely depending upon it The act of the mind by which it transfers the notions of the world upon Brahman or the infinite soul, is called *Adhyāropa*, which is in fact the same idea with that of *Kalpanā* Under the condition, that the world is considered in Brahman, Brahman or the infinite soul is also considered under various attributes, as for instance, omniscience, universal providence, imminent cause of the world, etc The *Kalpans*, the view, although fictitious, is yet necessary, and the *Upādhi*, the attribute although not really an

Sitting he proceeds afar sleeping he goes every where. Who besides me is able to know the god who is happy and not

Then whatsoever is moist the same he created from his semen this is the Soma. So much is this whole universe either food or the eater of food. Soma is the food and Agni the eater of the food. This is the surpassing creation of Brahmi. Because he from the better parts created the gods and also because he a mortal created the immortals therefore is it a surpassing creation. He who thus knows becomes in this surpassing creation like Prajapati.

Prajapati having thus created the world as a succession of pairs was desirous of creating the guardian deities of the Brāhmanas and of the other castes and at the commencement throwing his hands upon his mouth he churned. Churning with his hands he created from his mouth as the organ of production and also from his hands as organs of production the fire the special benefactor of the caste of Brāhmanas. Because both the hands and the mouth are the organs of production of the fire whose nature is to consume therefore both are without hair not the whole however but only the inside for both resemble in this respect the female organ of production for this is inside without hair. Thus also the Brāhmaṇa was born from the mouth of Prajapati. Therefore the fire is the special benefactor of the Brāhmaṇa both being sprung

attribute of Brahman is still indispensable if he is considered in his relation to the world.

There is therefore according to the Vedānta no contradiction if attributes are ascribed to Brahman and denied of him as long as the notions under which both is done are kept separate namely he has no attributes if considered in himself he has attributes in his relation to the world.

from the same source as the elder brother is of the younger. Therefore the Brāhmana has the fire as his guardian deity, and the mouth as his strength, as proved by the Śruti and Smṛti. Thus he produced from his arms, the seat of power, the slayer of Bala,¹ and other gods,² the ruling deities of the Kṣatriya caste and also the Kṣatriya. Therefore the Kṣatriya has Indra as his guardian deity, and the arm as his strength, as both Śruti and Smṛti attest. Thus he created from his thigh, as the seat of endeavour, the Vasus,³ and others, the ruling deities of the Viś, and also the Viś. Therefore the Vaiśya is devoted to agriculture, *merchandize* and similar pursuits, and his guardian deities are the Vasus, etc., according to the evidence of the Śruti and Smṛti. Thus he created from his feet Pusana⁴ the guardian deity of the earth, and also the Sūdra, who is fitted for servitude, according to the evidence of the Śruti and Smṛti. The Upaniṣad makes here for the praise of the whole creation, the supposition, as if the origin of the guardian deities of the Kṣatriya and the other castes had been related, although it has not been done, and yet remains to be related. By this passage of the Śruti it is accordingly evident, that Prajāpati is all deities, because there is no difference between the creator and the creature, *and* because the gods are created by Prajāpati.

The meaning of the subject being thus established, the blame of the contrary notion⁵ of ignorant people is introduced for the praise of the meaning, *as it has been established*, for the blame of the one is the praise of the other.

¹ India

² Varuna, etc

³ The Vasus were the sons of Vasu. Their names are Apa, Dhruva, Soma, Dhava (fire), Anila (wind), Anala (fire), Pratyūsa (day break), and Piabhāsa (light)—W V P, p 128

One of the twelve Adityas, sons of Kaśyapa by Aditi, the daughter of Dakṣa —L C, p 122

⁵ The contrary notion is, that the deities are independent beings, this view is blamed in the next sentence of the Upaniṣad

That they the mere performer of sacrifices speak there during the performance of the ceremonies at the time of offering this word Sacrifice to this to Agni sacrifice to this to Indra etc they do so in accordance with the difference of name Sastra Stotra work etc by considering this or the other different god for instance Agni etc as one among other This should not be thus understood because his Prajapati is really this creation the whole division of the gods for he Prajapati as life is verily all the god

Here we meet with a contradictory opinion Namely some say the supreme Hiraṇyagarbha is meant others Hiraṇyagarbha as being in a worldly state According to the letter of the Mantra the supreme is meant for the Śruti says They call him Indra Mitra Varuṇa and Agni And another passage He who is Brahman who is Indra and Prajapati is all these gods Also the Smṛiti says Some call him Agni others Manu other Prajapati And further He who is no object of the organs ¹ who is unapproachable who is infinitely little ² unmanifested eternal whose nature comprehends all elements who is not conceived by thought ³ sprung thus forth by himself On the other hand he is also in a worldly state This follows from the passage of the Śruti stating He consumed all sins for unless one is in a worldly state he cannot consume sins It follows also from the passage of the Śruti that he is subject to fear and unhappiness Also from the other Being mortal he created immortals Further from the letter of the Mantra Lo the birth of Hiraṇyagarbha Also from a passage of the Smṛiti in the chapter which treats on the results of works Sages call Brahmā the creators of the world virtue the great the unmanifested the best condition

¹ The organs of action are here meant according to Ānanda

² To the senses of intellect eye ear etc

³ This is the cause that he cannot be perceived by the senses

⁴ No object of the mind the internal sense

which can be obtained by the quality of goodness¹ Therefore a contradictory meaning being obtained, the argument is faulty

“We do not grant this, because there is no contradiction, if it is considered under a different fictitious view, *and* a different happy”² Through attributes he is connected with the world, in reality by himself he is unconnected with the world This is the identity and diversity of Hiranyagarbha, *and* in the same manner of all living creatures, which follows from the passage of the Śruti “That art thou” But while Hiranyagarbha, in consequence of the superlative purity of his attributes is, as it were, almost entirely supreme, as Śruti and Smṛti declare, although they show his worldly state as it were, at some places, the worldly state of the living creatures, in consequence of the prevalent impurity of their attributes, is almost everywhere evident Divested, however, of all distinction of attributes, every one obtains the name of supreme according to the evidence of the Śruti and Smṛti But the logicians who, abandoning the authority of the holy writings, reason much about existence and non-existence, agency and non-agency, confound the meaning of the Śāstra Hence the determination of the meaning becomes difficult But for those who

¹ This passage is taken from Manu 12, 50 According to Ānanda, by the creators are meant Manu and others, by virtue Yama, by the great one (Mahat), intelligence, Buddhi, the first production of Prakṛti, or self-existing nature, according to the Sāṅkhya system Kullūka Bhaṭṭa, the commentator of Manu, explains it differently, viz, Brahmā is the Brahmā with four faces, the creators Marici and the others, Mahat and Avyakta (unmanifested) two of the causes of the Sāṅkhya system, here the tutelary deity of the same, virtue the embodied virtue

² Katha Upaniṣad, 2 V 21 In this passage the contradictory predicates are founded upon different modes, by which the soul may be conceived Thus “sitting” refers to its unchangeableness, “proceeding” to its worldly nature, where it proceeds faster than any other being The Upaniṣads generally represent the difficulty to understand the infinite soul by assigning to it contradictory predicates Thus it is said in the Vājasaneyi Up, v 5 If (the soul) proceeds, it does not proceed, it is far, it is near, it is within this universe, it is without this universe

without pride follow the Sastra alone the meaning of the Sastra with regard to deities is as clear as if it were an object of perception. Here it is intended to introduce with reference to Prajāpati although he is one God such distinction as food etc. among them the fire has been mentioned the Soma as the first food will now be mentioned.

Then whatsoever is in the world moist in the form of a fluid the same he created from his semen from his seed. Thus it is said in the Sruti. From the semen sprang the waters. And the soma is also watery therefore all that is moist is created by Prajāpati from his semen. This is as it were the soma. So much is this whole universe that is there is no more than this. What is it? Either food which is Soma as nourishing by its fluidity or the eater of the food Agni by his heat and harshness. Hence Soma is defined as food. From the force of the meaning it is evident that Soma is all that is eaten and that Agni is the eater. Sometimes the fire when offering is made by it becomes Soma—Soma also when offering is made to it becomes fire because it eats. Who ever in this manner perceives the world as consisting of Agni and Soma under the idea of the soul is not tainted by any blame and becomes also like Prajāpati. This is the surpassing creation of Brahman. Prajāpati surpassing because it surpasses his own nature. Which is this creation? Because he from the better parts the parts resembling him created the gods therefore is the creation of the gods a surpassing creation. How is it again a creation which surpasses himself? The answer is. And also because he a mortal of a mortal nature created the immortals the gods of immortal nature after he had consumed all his sins by the fire of works and knowledge therefore is this surpassing creation the effect of perfect knowledge. Therefore he who knows this surpassing creation of Prajāpati as proceeding from himself verily becomes in this surpassing creation like Prajāpati becomes a creator like Prajāpati.

7 तद्वेदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यामेव व्याक्रियतेऽसौ नामाय-
 मिदंरूप इति तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियतेऽ-
 सौ नामायमिदंरूप इति स एष इह प्रविष्ट आनखाग्रेभ्यो यथा
 क्षुरः क्षुरधानेऽवहितः स्याद्विश्वंभरो वा विश्वंभरकुलाये तं न
 पश्यन्ति । अकृत्स्नो हि स प्राणन्नेव प्राणो नाम भवति वदन्
 वाक्परयश्चक्षुः शृण्वन् श्रोत्रं मन्वानो मनस्तान्यस्यैतानि
 कर्मनामान्येव स योत एकैकमुपास्ते न स वेदाकृत्स्नो ह्येषोऽत
 एकैकेन भवत्यात्मेत्येवोपासीतात्र ह्येते सर्व एकं भवन्ति
 तदेतत्पदवीयमस्य सर्वस्य यद्यमात्मानेन ह्येतत्सर्वं वेद । यथा
 ह वै पदेनानुविन्देदेवं कीर्तिंश्लोकं विन्दते य एव वेद ॥

That which is this, was then verily unmanifested
 That manifested itself by name and form, as it is
commonly said "He is of this name, of this form"
 In the same manner that which is this also then mani-
 fests itself, as it is said "He is of this name, of this
 form" He entered this world.

Until the ends of the nails, as a razor is placed
 in a razor-case, or Visvambhara in the dwelling of
 Visvambhara They do not behold him For when
 incomplete, when inspiring only, it is called life
 when speaking, speech, when seeing, sight, when
 hearing ear, when minding, mind These are the
 names of its actions Whosoever worships one or the
 other special being, *separate* from that *totality*, does
 not know, for that soul is incomplete, it is *determined*
 by this or that individual function, the soul, consider-
 ing this, *let a man* worship it, for in it all this *differences*
 become one

This even this is to be conceived in this all ¹¹² this soul for by this one knows this all. As verily by a foot print one finds cattle so a person who thus knows finds same and completeness.

That which is this¹ was then verily unmanifested. All Vedic cause² denoted by knowledge and work depend upon such distinctions as agent etc. and their ultimate reward is the acquirement of the state of Brahmāpati. The effect is so much as this manifested world. The Upaniṣad is now to show how this manifested world depending upon the connection of causes and effects was before its manifestation in the shape of a seed (in its original shape) which is inferred as the tree is inferred from its effect the sprout for this tree of the world whose seed is work and whose field is ignorance is to be taken up with its root as by its taking up the liberation of man is accomplished. Thus it is said in the Kathaka³ Its root is above its branches go downward. The same is said in the Gīta. Its root is above its branches go downwards. It is also said in a Purāṇa. The eternal tree of Brahman

That the world in the state of a seed before its creation is named on account of its imperceptibility at that time by the pronoun that which denotes anything that is no object of perception. The word verily which is the

That which is this. Tad idam (that this) according to an idiotism in Sanskrit where two demonstrative pronouns this and that are connected with the same subject and where tad (that) refers to the past time and idam (this) to the present time. The Vedānta frequently uses this form of expression to show the identity of the logical subject in its connection with predicates which exclude each other.

¹Vedic causes are here causes of any mode or form of worldly existence as asserted by the Vedas. Causes which lead to final liberation from the world are accordingly in this passage not referred to. This is evident from Ananda on the ground that a multiplicity of causes cannot be a means of liberation which is of a uniform nature.

²Or in other words the ultimate reward is the state of death—Ā G.

³Kathaka 2 Adh. 6 Valli V. I.

mark of a narrative,¹ is used *here* for the object to make it easily understood, that the world was in the state of non-manifestation, because it is connected with the past time. If it is said "Thus it verily was," it is easily understood, that the imperceptible state of the world is meant, in the same way, as if it is said "There verily was a king Yudhishira." "Which is this?" This denotes the world as manifested by name, form and work, as being in the connection of cause and effect, in the manner in which it has been described. The terms "that" and "this" denote the state of imperceptibility and perceptibility of the world, and placed upon one and the same subject they express the identity of the world in its state of perceptibility and imperceptibility. The meaning is "That which is this, and this, which is that, was then unmanifested. If this is the case, it is evident that no effect can be produced from any thing that does not exist, and that it cannot, be destroyed from anything that exists."

"That," so described world, which was not manifested, manifested itself by name and form. The reflexive form² "manifested itself" shows, that the soul was manifested by itself. "It manifested itself," it clearly obtained a perceptible form of existence, the limits of whose knowledge are the differences of name and form, which by its own power produced the *relations* of ruler, agent and depends upon the action of causes. "He is of this name", by the pronoun,³ "he," which is a name without distinction a name only is indicated. "He is of this name," *viz.*, Devadatta, or Yajñadatta is his name. In the same manner the pronoun "this," *in the sentence, he is of this colour,*

¹ The word for narrative is Itihāsa. Iti-hā-āsa, thus verily it was, which formula commonly concluding a narrative in the Vedas, became the term of a narrative generally.

² Karma Kartr where the agent (Kartr) is its own object (Karma).

³ This is here mentioned, because according to the Vedānta it is necessary that the world as an effect must have a cause.

⁴ The word for pronoun is in Sanskrit, Sarvanāma, a general name, on the meaning of which the exposition, as given above, is founded.

denotes colour generally without distinction of white or black etc. That unmanifested substance which is this then at that time manifests itself by name and form in the manner as it is said. He is of this name this form.

He ¹ for whom the whole Śāstra is commenced upon whom by means of natural ignorance the notion of agent, ceremony and reward are transferred who is the cause of the whole world from whom identical with his nature name and form not manifested *before* are manifested as dirty foam from clear water and who different from either name and form of his own nature is eternal pure intelligent and free he manifesting the before unmanifested name and form which are identical with his own nature entered this world these bodies from Brahman down to inanimate matter dependent upon works and the consequences thereof and subject to death and other evils.

But it was said that the unmanifested manifested itself how can it now be maintained that even the supreme soul manifesting the unmanifested entered this world?

There is no fault in this *first* because the supreme soul was meant under the notion of the unmanifested world for we said that the unmanifested world which produces the relations of a creator agent etc. and which is dependent upon the action of causes etc. manifested itself *secondly* because the term this is identical with the term manifested. As this ² means manifested when it has

¹ The Supreme Brahman

² In the Veda in its two parts the karma khaṇḍa which relates to ceremony and the Jñāna khaṇḍa which relates to the knowledge of Brahman.

³ I.e., the only cause without any difference of the mediate and material cause as in the Sāṅkhya system.

In other words before it was not said of the soul that it manifested the world but it was said that the unmanifested manifested itself. How is it therefore consistent with that doctrine to substitute here the notion of the soul for the notion of the unmanifested?

obtained the endless differences of ruler of the world and other agents, of cause, etc., so means "that" unmanifested, when it has not emitted any of its differences. The only difference¹ is, that the one is manifest, the other not manifest. In common life also the same word has different meanings according to the intention of the speaker, as if, for instance, it is said. The village is arrived, the village is empty. Sometimes the word village may only mean the dwellings, as in the sentence the village is empty. Sometimes the inhabitants may be intended, as in the sentence. the village has arrived. Sometimes both meanings may be intended, as in the sentence let him not enter the village. Thus also in the present case. If it is said this manifested and unmanifested world, where there is no intention to separate them, the soul and the non-soul are meant. Further, this world subject to production and destruction, means the world alone. Further, the soul, which is great, not produced, not extended, which is not this, which is not that, means the soul alone.

But how can it be thought 'he entered' the world, manifested by the supreme manifestor, and everywhere and at every time pervaded by him? For a country, which is not entered before, may be entered by anything of limited extent, as for instance, a village by a man, etc., but not by *anything without limit*, as for instance the ether, because from its nature it is always present. If he entered it, as a snake² in a stone, by a modification of qualities, we may grant such a modification for the snake, but not for the supreme soul, because he entered even with his nature. If it be supposed, that, abiding in the effect (the world) he was produced by a modification of qualities, and that by this he entered, as a snake, which is

Between the world in its former and in its present state

²The snake can be considered as a modification of the stone, because according to the Vedānta both are productions of the five elements, therefore there is no contradiction in considering the snake a modification of the five elements which abide in a stone. In the same manner it may be thought, that the infinite soul entered the intellect and other creations by its modification as life.

produced at the same time abide in the stone or water in a coconut was object because the Śruti says having created that he entered it for here it is evident that the creator himself without assuming another mode of existence when he had created the world entered it afterwards. Thus it is said having enjoyed he goes. There also is a mutual difference between the actions of enjoying and going referring to the past and present time but the agent is the same. The same case is here and it cannot be thought that a modification of existence of him who abides in this effect is produced.

So according to the idea of an entrance which denotes the separation from one place and the connection with another with the idea of the soul which is without parts and without limits. If it be supposed that the Śruti refers to an entrance where parts are admitted we deny this on the authority of such passages of the Śruti as for he is radiant without forms he is complete without parts without actions we deny it also on the authority of such passages as prohibit the application of any differences of qualities whatsoever to the soul.

Nor entered he the world as an image as there is no separation of a second thing.

Nor did he enter it as a quality enters a substance because he does not depend upon anything for a quality indeed which in every way depends upon another thing is considered to enter a substance but not so Brahman as depending upon himself according to the Śruti.

Nor as a seed the fruit because such attributes as an increase and decrease of its parts a production and destruction are assigned to this relation but there are no such attributes of Brahman of whom it is said in the Śruti. He is not produced he is without age etc.

Nor as another separate body for from the passage of the Śruti This deity reflected let me manifest name and form it is clear that the same deity which enters also manifests and acts. Also from these passages. Having

created this he entered it," and "Having opened the place, where the hairs divide, he entered by this door"¹ "Having considered all forms, having made all names, the hero sits inclined" "Thou, O youth, or thou, O maid, thou, old man with a staff, spends thy time," it follows, that no other enters but the supreme soul

If it be thought, there is a multiplicity in the supreme soul, in consequence of the natural differences of the things which he entered, we object from passages of the Sruti as "One god he sits at many places, being one, he proceeded to many places Thou, although one, hast entered many One god art thou concealed in all beings thou pervadest all, thou art the soul within all beings"

'We shall at present not enquire, whether the idea of entering has been established or not, but it is clear, that the supreme soul has a worldly form, because the things which he entered, have a worldly form, and are not different from the soul?'

We deny this, because the Sruti says. He overcomes death

If it is thought that he is in a worldly state on the ground that he is subject to happiness and unhappiness, we object, for the Sruti says "He is not tainted with the unhappiness of the world, he is free from it"

If you say this is improper, because it is at variance with perception, we do not agree, because the difference in objects of perception or other sources of knowledge is

¹ Aitareya-Upa., III, 12, that is to say, having opened the middle part of the skull, where the hairs divide, he entered the body by this opening

² The first part of the argument was to prove, that it is the supreme soul which enters, the second is to show, that the supreme soul is not affected in its nature by his entrance

³ With individual perception, as in common life, people say I am happy, I am unhappy

only produced by *the notion* of dependance on attributes ¹ Such passages of the *Sruti* as 'Thou does not behold the beholder of the visible' How could one know him who know ? Unknown is he who knows —prove that knowledge has no reference to the soul

To what then ? Knowledge from perception declared in such sentences as 'I am happy I am unhappy' is the object of the image of the soul which is reflected in the intellect and in other attributes

The same is also shown by the fiction of the identity of the perceptible object (the body) and the subject which perceives (the soul) in a sentence like this 'I am (body)' It follows also *from the passage of the Sruti* 'There is none else but him who sees' by which the idea of another soul is prohibited

If you say that happiness and unhappiness are qualities of the body because both must be predicated parts of the body ² and that therefore from the passage of the *Sruti* 'For the sake of the desire of the soul' it is improper to maintain that the soul is free from the world ? —we do not agree because the passage of the *Sruti* 'Where it is as it were some other things' show that it is for the sake of the soul which is in the state of ignorance From such passages 'How can it behold any one' (B Ā 4th A 5th B 15 Bib I V 11 p 929) 'There is no difference whatsoever with regard to him' (K U 4th V 11 B I V

And therefore not by the soul as attributes do not really belong to the soul

² Accordingly no perception for instance 'I am happy I am unhappy'

³ Because here the soul which is endowed with the perceptible object the body is an object of perception and therefore the soul in itself is not in a worldly state

On the ground that every one who feels pain or pleasure in any part of the body refers this part to himself as if one says 'my head aches'

The desire of happiness is granted the contrary must be also admitted because both are inseparable

VIII, p 130) "There is no delusion, no grief" (Vāj S U. 7 B I Vol VIII 14) which refer to knowledge, it also follows, that unhappiness, as prohibited in them, is no quality of the soul

If it is said, 'that the unworldly state of the soul cannot be admitted as contradictory to the argument of logicians,'¹ we deny this, because by reasoning also it can be proved that the soul is free from unhappiness, for unhappiness, which is an object of perception, cannot be attributed to the soul, which is no object of perception. If you say, 'that unhappiness is in the same manner a *quality* of the soul, as the sound is a quality of the ether,'² we deny this, because the soul and unhappiness are not objects of one and the same *kind* of knowledge,³ for a knowledge of unhappiness, which is an object of perception, can never become an object of the soul, which is eternal, and can only be known by inference. *Unhappiness cannot become an object of the soul for this reason* also, that the soul, as one, is no object of anything whatsoever

If you maintain, 'that, like a light, the soul, although one, is an object and manifests objects,' we do not agree, because this is impossible at one and the same time,⁴ and because the soul has no parts. Hence the idea, that there is a perception of knowledge, and that knowledge is at the

¹ Of the Vaiśeṣikas, according to whom the soul has the following fourteen qualities: intellect, pleasure, pain, desire, aversion, endeavour, number, quantity, severalty, conjunction and disjunction, faculty, merit and demerit

- *Viz*, the connection between substance and quality, which exists between ether and sound, of which the one (sound) is perceptible, the other (ether) not perceptible, may also exist between soul and happiness

³ This is in accordance with the principle, that where there is a relation between quality and substance, these are both perceived by one and the same kind (source) of knowledge, as for instance, a jar and its white colour

⁴ In accordance with the doctrine of the Nyāya, that the mind, through whose agency every object, external or internal, is represented to the soul, can only perceive one object at one time

same time perceived cannot be admitted *with reference to the soul*

If it is said Unhappiness and soul the one of which is an object of perception the other of inference are in relation of quality and substance as may be known by inference for unhappiness is constantly an object of perception and has an equal dependence upon a substance as form has etc Accordingly as unhappiness is *perceived by the soul* through its union with the mind such attributes as multiplicity changeableness and transientness must be also assigned to the soul for without a change in the substance which is in contact it is nowhere found that a quality is added or removed Nor has it any time been found that a substance which changes is without parts or that a substance whose qualities are transient is eternal Nor is the ether considered as an eternal thing by those who follow the Śruti Nor is there any other case ¹ If you say that a thing although it changes may be eternal because the knowledge that is this yet remains —we deny this because the notion of change cannot be thought without the notion of a change of the parts of the thing

And if you say that a thing which has parts may also be eternal we deny this because a thing that has parts must before have been joined by a union of its parts by which the idea of a separation is established

If you say that this is contrary to perception as if you see lightning we object because we conclude that its parts have been joined before Therefore it is impossible to conceive the idea that the soul is the site of unhappiness and other transient qualities

And if you say on the supposition that the supreme soul is without unhappiness and that there exists no other soul which is unhappy the Śāstra which is commenced for the purpose to remove unhappiness is useless we object

¹ The supposition of atoms is meant for the establishment of atoms cannot be proved by any evidence

because it has the purpose to destroy the illusion of unhappiness, which is placed *upon the soul* by ignorance And also because the unhappiness of the soul is only fictitious, *and is removed in the same way*, as a mistake in counting a common number, in which the person who counts, himself is included ¹

As the image of the sun, etc., enters the water, so the entrance of the soul means the perceptibility *of the soul* in its effect which is manifested like a reflection Before the production *of the world* the soul is not perceived, afterwards being perceived within the intellect in the effect which is created, manifested as the reflection of the sun, etc., *is perceived* in water, it is defined, as it were, as entering after the creation of the effect This is evident, for example, from the following passages

"He entered this world" (B Ā U 1st Adh 3d B 7 B I Vol II, p 155) "Having created this world, he verily entered it" (Taittiriya U 2d Adh 6th Anu B I Vol VII, p 90) "Having opened the place, where the hair is divided, he entered by this door" (Aitt U 3 Kh 12 Varga B I Vol VII, p 198) "This deity reflected Verily, I am these three deities" (Chh U 6th Prapa 3 Kh B I Vol III, p 406) "Having entered by this life, soul, etc" (Chh U 6th Prapa 3d Kh B I Vol III, pp 407 411)

This is meant by the entering of the soul, but we say, it is impossible, that *the soul* which is all-pervading and without parts has ever a *real* entrance, the notion of which is to proceed from one part of space, place, or time to another

¹ This seems to refer to the following tale Ten friends having crossed a dangerous river, were anxious to know, whether any of them had been lost, and accordingly one of them commenced to count, but omitting himself (Atma, meaning the soul and himself) found, of course, that there were only nine The others successively counted also, but doing it in the same manner as the first, the result was the same Upon this they thought, that one had perished in the river, and broke out in lamentations A stranger who passed by, perceived the cause of their error, and explaining it to them satisfactorily, changed their distress into rejoicing

Moreover there is nothing else but the supreme soul as we sail before in accordance with such passages of the Śruti as the following. There is nothing else that sees hear etc but he (B Ā 3rd A 6th B 11 B I Vol II p 637)

And the notions of creation entrance preservation and destruction are *merely* formed for the apprehension of the soul. Again the apprehension of the soul is enjoined for the sake of final liberation which is evident from such passages of the Śruti as

He know the soul (B Ā 1st Adh 4th B 10 B I Vol II p 198). Therefore he was this al (B Ā p 200). He who knows Brahman obtains liberation (Taitt 2d A 1 Anuv 1 Kh B I Vol VII p 37). He who know the supreme Brahman verily becomes Brahma (3 Mund U 2 Kh 9 M B I and Vol VIII p 323). The person who has a teacher knows *Brahman* (Chh U 6 Prapa 14 Kh B I Vol III p 459). He live as long (as he has not obtained liberation) (Chh U 6th P 14th Kh B I Vol III p 460). It is also evident from passages of the Smṛti as. Then forthwith (Bh G 18th Adh 55). Having known me in truth he enters me. For it (the knowledge of Brahman is the highest knowledge immortality is thereby gained (Manu S 12th Add 80).

And the passages with regard to a creation etc serve for the purpose to establish the knowledge of the identity of the soul because the notion of difference is prohibited. Therefore the entrance means the perceptibility of the soul as far as it abides in its effect.

Until the ends of the nails (Vide p 104). This means to the ends of the nails the consciousness of the soul extends. How did he enter the world? The answer is. As in common life a razor is perceived as placed in a razor case or as Visvambhara which means fire—so called from its supporting (bhara) the world Visva—is concealed in a nest viz in wood etc—It is there for on rubbing wood etc fire is perceived—and as razor is placed

on one side of the case, and as fire is everywhere pervading wood, etc., so, the soul, generally and specially, abides pervading the body. For there it is observed, performing the functions of inspiration, etc., and of seeing, etc. Therefore "they do not behold," do not apprehend "him" the soul, which has entered there, endowed as it is with inspiration, etc., seeing and other functions.

But is not in the sentence "They do not behold him," a prohibition of a thing, which has not been obtained before? for *no doubt*, the beholding has not been obtained in our text.

There is no fault in this, for in the passages, relative to the creation, *preservation*, etc., which were directed towards the acquirements of *the knowledge*, that the soul is identical, the beholding (knowledge) of it (of the soul) has been introduced. Thus a Mantra declares "Being of this and that form, he became every form for the sake of being seen" (Kath U 5 V 9-10 Mantr B I Vol VIII, p 138 B Ā U 2 A 5 Brāhm 19 Kh B I Vol II, p 600).

The reason, why *the soul* having the functions of inspiration, *expnation*, etc., is not apprehended, is given in the words: "For when incomplete". because it is not perfect, when inspiring or performing other functions. Whence again *proceeds* the incompleteness? The answer is for by "inspiring" performing the function of inspiration (Prānana) it is called life (Prāna) for by performing the function of inspiration (Prānana) life (Prāna) inspires, that is to say, performs no other function, as a *wood-cutter*, or a cook *is so called from special work*. Therefore because it does not include the other functions, it is incomplete.

In the same manner, "when speaking," performing the function of speaking, it is called speech, "when seeing," it is called sight, for because the beholder sees (*caste*) therefore it is called eye (*caksu*), when hearing (*śṛṇvan*), it is called ear (*srotram*). By the words "when inspiring, it is called life, when speaking, speech," the origin of the power of action is shown, by the words "when seeing,

sight when hearing ear the origin of the power of knowledge for the objects of the power of knowledge are name and form for nothing is an object of knowledge unless having name and form The organs of perceiving them are the eye and the ear and the action to be performed by name and form is intimately united with life The organ of the manifestation of *this action* which depends upon life is the word In this manner speech is mentioned here in illustration of the other organs of action *viz* the hand foot and the organs of exertion and generation for it will afterwards be said for this all is manifested or this threefold name form and action (B Ā 2d A 1st Kh B I Vol II p 313)

When minding mind Mind (Manas) is derived from minding (manuto) and it is the general organ of the manifestation of the power of knowledge

These names of inspiration etc are the names of its the soul's actions that is to say produced from actions They are names of action as it were but not object of the substance (of the soul) alone therefore they do not manifest the whole substance of the soul for in this manner the soul although manifested by the action of inspiration etc and by its forms and names derived from its different actions *is still not completely apprehended*

Whosoever worships this or the other special being — separated from its totality as inspiration etc for instance life or the eve as a being unmodified by the *totality of the other special actions—whosoever worships this* in his mind under the notion that it is the soul does not know Brahman Why? for that soul is incomplete not whole because this soul *as* separated from this totality of inspiration etc *seeing* etc and determined *only* by one or the determining action excludes all the other attributes As long as a person knows himself *only* as determined by the activity of his own nature which appears in such sentences as I see I hear I touch etc so long he does not know perfectly the complete soul

How again seeing does he know? *The text answers* . "The soul", for it is called soul (Ātmā) because it unites (obtains Āpnuvan) all the above mentioned different functions of life, etc. The soul, in this manner including all differences, becomes all, for only in its notion as substance it unites (obtains) the differences, produced by actions of inspiration, etc., which are the fictitious attributes of the soul. For instance, it will be said "He thinks, as it were, he proceeds, as it were" (B Ā 4th A 3rd B 8th Kh. B I Vol II, p 730) Therefore "the soul, considering this, let a man worship it", for in this manner the whole soul is comprehended by its own notion as substance. Why is it the whole? Under this doubt it is said *in the text* "For in it." "for," because, "in it," in this soul, when *considered* without fictitious attributes, like the different reflections of the sun in water, the above mentioned differences as life, etc., which are fictitious attributes of the soul and bear different names from their different functions as inspiration, etc., "become one," obtain indifference, therefore "the soul, considering this, let a man worship it"

The passage. "The soul considering this, let a man worship it," is not a regulation, by which the acquirement of something not acquired before is enjoined, as it is acquired on our part, for the knowledge whose object is the soul, is produced by passages of the Sruti, intended to produce *the idea* of the supreme soul, for instance "That present, perceptible Brahman" (B Ā 3rd A 4th B 2 Kh. B I Vol II, p 575) "Which is soul" (B Ā 4th A 3rd B 1st Kh B I Vol II, p 723) Whose nature is knowledge, etc (B Ā p 305)

Thereby the knowledge of the nature of the soul has removed the ignorance, which is the misunderstanding that the non-soul is the soul, and which creates the fictions of agent, etc., rite and reward. If this *ignorance* is removed, the thinking of the non-soul is impossible, because desires and other faults are impossible. It remains at last only the

thinking of the soul Therefore the worship of the soul is on our part not enjoined for it is acquired

We will not now discuss whether the acquirement of the worship of the soul is called proceeding from the text or permanent but *at any rate* it is a regulation for something not acquired before because if knowledge and worship are the same it was not acquired *before* and the identity of the terms of knowledge and worship is evident from the passage of the *Sruti* commencing He does not know where knowledge is praised and concluding The soul considering this let a man worship it (B Ā. p 173) for by such passages of the *Sruti* a By this he knows this all (B Ā. p 185) and He know the soul etc (B Ā. p 198) knowledge is the same as worship and as it was not acquired before it is also the object of a rule

Nor show people any activity if only the nature of a thing is related Therefore that passage is a regulation for acquiring something not acquired before

This follows also from its being identical with a regulation concerning rites As the regulations concerning rites enjoin by such words as Let him sacrifice let him offer so by similar words as Let a man worship it and The soul should be seen etc *the worship of the soul is enjoined* wherefore there appears no difference between a regulation enjoining the worship of the supreme soul and the former *regulations*

This follows also from the reason that knowledge is an act of the mind As a person by whom an oblation is taken for a deity should reflect on this deity in his mind before performing a sacrifice which is commenced by the word Vasad by which this and other ceremonies are proved as acts of the mind so the passage Let a man worship indicates that *the soul* is to be thought of to be meditated upon (B Ā. Ā 2d A 4th B 5th Kh B I V II p 450) and that the act therefore refers to knowledge In

this manner we maintained that the terms "to know" (Veda) and "to worship" had the same meaning

This follows also from the reason that *our passage* possesses the three parts of a regulation. For instance, in the regulation "Let him sacrifice," etc., viz., what, by what means, and how the three parts, by which future desires are removed, clearly appear. In the same manner, if the regulation "Let a man worship," is about to be fixed, and at the same time the intention, what is to be worshipped, by what means or how, the three parts are established by a passage like this "Let him who is intent on the duties of abstinence (from desires that are forbidden) of the observances of a religious student, of tranquillity and self-restraint, of resting (from all ceremonies), endurance, etc., worship the soul by the mind"

And as by the enunciation of the regulation for the Darsapūrnāmāsa, etc., the application of all its parts is established, so by the enunciation of the regulation for the worship of the soul is established the application of the subject of the worship of the soul as found in all the Upanisads. The application of passages as "He is not this, he is not that" (B Ā 2d A 3 B 6th K, B J V II, p 435) "Without gross body," one, without duality (Ch U 6 P 2 K P 387) "He overcomes death," etc., is made by showing the speciality of the nature of the soul which is to be worshipped. And the reward is liberation or cessation from ignorance.

Others say 'By worshipping should be produced another special knowledge whose object is the soul. By this alone the soul is known, and ignorance also removed. The knowledge, produced by the word of the Veda, has not the soul for its object. This sense is also supported by such passages as "Having known, let him form his knowledge" "He is to be seen, to be heard to be thought of, to be contemplated, to be searched, to be enquired"

We do not admit *the latter view*, because its meaning does not differ from the former. Nor is the passage "The

soul therefore let a man worship it a regulation for something not acquired before Why? The words referring to the nature of the soul have no other meaning of anything to be done by the mind or the external senses beside the knowledge produced by the prohibiting sentences with reference to the non-soul¹ For there a rule has taken effect where beside the knowledge produced by merely hearing the words a person is observed as engaged in its execution as by the rule of the Darśapūrṇamīṣa Let him who is desirous of heaven sacrifice for the knowledge produced by the word for the regulation of the Darśapūrṇamīṣa is not also the performance of its ceremonies This is dependent on a perfect knowledge and the other requisites but here on the other hand beside the knowledge produced by the passage "He is not this" he is not that establishing the idea of the soul there arises no activity as it does with regard to the ceremonies of the Darśapūrṇamīṣa etc and this for the reason that the knowledge produced by that passage causes the cessation of every activity for the knowledge of a person who is unconcerned in any worldly affair does not produce activity because such sentences as "He is one without duality" (Ch U 6 Prap 2 Kh B I Vol III pp 387 389 398) "That art thou" (etc pp 448 453 455 457 461) annihilate the knowledge relative to non-Brahman or the non-soul And this knowledge being annihilated no desire for action arises for it would be contradictory

If it is said that by the knowledge alone produced by such passages (as established nature of Brahman) there is no annihilation of the knowledge of a non-Brahman or a non-soul we contradict because it is proved by such passages as "That art thou" "It is not this" "It is not that" "This is the soul" "One immortal Brahman without duality is this" "There is none who sees etc but him" "Know this alone as Brahman" (Kena U 4 B I Vol VIII p 43)

¹ That is to say the sentences which declare the nature of the soul have the same meaning as sentences which prohibit to comprehend the soul by attributes of the non-soul

Nor do those *passages* set foith the object of a rule with reference to *Brahman* to be seen, etc., because this, as we already said, does not differ from the meaning first stated. And we said before, that, because by passages, setting foith the true nature of the soul, such as "That art thou," the knowledge of the soul was established at the time of hearing them, no performance, different from the regulation for the object of the seeing, was necessary.¹

1 If you say, 'that, without a rule, by the mere declaration of the nature of the soul, a knowledge of the soul could not arise,' we object, because the knowledge of the soul is produced by hearing passages setting forth the soul, and why do you want to do once more what has been done already?

2 If you say, '*knowledge* does not arise by hearing such passages,' we do not admit this, because we should otherwise have a retrogress in infinitum. For as (according to your opinion) by hearing the meanings of passages, declaring the soul, without a regulation, knowledge does not arise, it would follow that also by hearing the meanings of the words of the regulation, knowledge could not arise without a regulation, and this would require another regulation. The same would take place on hearing the latter, so that a retrogress in infinitum is evident (by your assumption).

3 Further, if you assume, 'that by the continuation of the recollection of the knowledge of the soul, arising from *Vedic* passages, a meaning is produced, different from the knowledge of what is merely heard, (and that therefore a regulation is necessary),' we do not agree on the ground, that the meaning has been obtained. At the time indeed that the knowledge, whose object is the soul, arises from

¹ Where then is the regulation? If there is one, it either takes place—1, with reference to the knowledge of the soul, or 2, to the hearing of the passage, setting forth the knowledge of the soul, or 3, to the continuation of the recollection of the meaning, or 4, to the subduing of the state of the mind. But in all these cases it is impossible, as will be shown presently.—Ā G

hearing passages which produces the idea of the soul at the same time this knowledge at the moment of its production annihilates the false knowledge with reference to itself. And if the false knowledge whose object is the soul is annihilated the natural recollections also which are the effects of that false knowledge and which manifests the differences of a substance not the soul cease to exist.

This follows also from the knowledge of the unreality of every other thing for if the knowledge of the soul is true it is also known that every other substance is unreal as tainted with transience unhappiness impurity and many other faults also from the fact that the substance of the soul is free from them. Therefore if the soul is known there are no longer any recollections of a knowledge with reference to a non-soul. And as at last there exists in reality a continual recollection of the knowledge only of the soul no regulation can be established.

This follows also from the annihilation of all faults as grief delusion fear weariness and other kinds of unhappiness¹ for grief delusion and other faults arise from a knowledge contrary to that recollection as is proved by such passages of the Śruti as 'What delusion is there' (Vajras U B I Vol VII p 14) 'The wise is not afraid' 'You have O Janaka obtained fearlessness' (Br Ā p 702) 'The bonds of the heart are broken etc' (Mund 2d Kh 8th M B I Vol VII p 302)

If you say but then subduing has another meaning therefore there ought to be a regulation for the subduing of the state of the mind (Citta) has a meaning different from the knowledge produced by the words of the Veda. And in other philosophical systems also the nature of a rule is known by that which is to be done. We deny this.

¹ This may also be rendered and other kinds of unhappiness which is effected by that recollection for grief delusion and other faults arise from a contrary knowledge.

² In the Yogasūtra

passages, referring to the Darsapūrnāmāsa and other ceremonies ?

‘ But are the passages, referring to the Darsapūrnāmāsa and other ceremonies, not proved by their producing a knowledge causing man to act ? The same is not found in passages, referring to the knowledge of the soul ’

This is true, however, it is no fault, because we have obtained that which is the cause of proof. The cause of proof, namely, is what has before been mentioned,¹ and nothing else². This, however, is rather a merit *than a fault*, because, if there is something, producing a knowledge united with its effect, which annihilates the cause of every action, it cannot be maintained, that there is no proof of the passages producing the knowledge of the soul.

‘ But passages, mentioned before, such as “ Having known, let him form *his* knowledge,” are rather destined for the cause of worship, without the knowledge of the meanings of the passages ’ This we admit, but they do not refer to a rule for something not acquired before, but to what has been necessarily acquired in our text

‘ How again can the worship of *the soul* have been acquired in the text ? For it has been said, that *by the annihilation of the non-soul* there remains at last the permanent continuation of the recollection of the knowledge of the soul ’³ Very good If this is the case, although perfect knowledge has been obtained, yet by the necessary

¹ *Viz*, such passages as produce a knowledge which is determined and at the same time united with its effect

² For the cause of a proof is neither that which produces a knowledge, by which action is produced, because otherwise no proof of passages were possible by which something is forbidden,—nor that which produces a knowledge prohibitory of an action, because otherwise no proof of passages were possible which enjoin action,—nor that which is different from either, because, in this case, no proof were possible in accordance with the first supposition

³ That is to say, it has not been obtained from the text, but from something else, not connected with it, *viz*, the annihilation of the idea of the non-soul

effect of works which are the causes of the assumption of a body (transmigration) activity will be indispensable for action having gained entrance in word thought and body is powerful than is the *śilā* of arrows etc when in motion. Hence the efficacy of knowledge acquired in the course of discussion is weak. Therefore we said before that the uninterrupted recollection of the knowledge of the soul is to be effected by dependence upon the force of abandoning all worldly desires of indifference to them and of the other essential causes but it is not a regulation for something not acquired before because *the idea of a necessity to act* has not been obtained. Accordingly such passages as 'Having known let him form his knowledge' are intended to establish a rule for the uninterrupted recollection of a knowledge which is obtained for another meaning is impossible.

By employing the term 'considering this' (*Udīp* 100) the worship of the non-soul (under the idea of the soul) is rather enjoined as if it were said 'the dear considering this worship it'. Here is not the quality of dear to be worshipped but *the worship of life* etc which has the quality of dear etc is here enjoined. In the same manner it must also be understood in the passage under consideration that by employing the term 'the supreme soul' the substance of the non-soul determined by the qualities of the soul is to be worshipped. This is also clear from the difference of that passage from any other where the worship of the soul is enjoined. Thus for instance it will afterwards be said 'Worship the soul as the place of dependence'. In this sentence the worship of the soul is evidently intended by using the accusative case. In the sentence under consideration however the accusative is not employed and there the soul considering this worship the term 'soul' means something different. Therefore it

This is an objection in the view of the Sāṅkhyaas viz. the non-soul is the *pradhāna* (the chief) or *Mūlaprakṛti* (nature as the root of all things) which according to the passage would obtain the attributes of the soul or the non-soul is to be thought of under the attributes of the soul.

is evident, that not the worship of the soul is enjoined, but of something else possessed of the qualities of the soul "

We deny this, for as at the end of the passage the idea of the worship of the soul is understood, it is also understood, that the soul alone is to be worshipped, *viz*, "This, even this is to be conceived in this all, *viz*, this soul," "Because this soul is more internal," "He knew the soul "

If you say "that there does not arise the notion of the worship (of the soul) as the beholding is prohibited for him who entered, for which soul is said to enter, for the same the beholding is forbidden, as it is evident from the passage, obtained in the text, *viz*, 'They do not behold him' (p 100) Accordingly the soul is no object of worship "

We deny this, for the beholding is *merely* prohibited, in consequence of the fault of non-totality, with the intention to guard against the fault of non-totality, not with the intention to guard against the worship of the soul, because the soul is determined *in that passage* by the differences of inspiration and other actions

And if you say, "that the worship of the soul was not intended," the consequences were, that the passage, referring to the non-totality of the soul, which is determined by individual functions, as inspiration, etc, would be without use, *viz*, "for that soul is incomplete, it is *determined* only by this or the other individual functions" (*Vide* p 100.) Hence it is proved that the soul, possessed of many functions, on account of its totality, is an object of worship. The final application, however, of the term "soul" after the term "considering this," is in truth only to show that the real notion of the soul is no object whatever of the inflective base of the word *ātman* (soul) and its inflectional terminations, (that is to say, the supreme soul cannot be described by any words,) otherwise the accusative case would have been used "Let him worship the soul" If this were the meaning, (that is, if, without the formula "considering this" the word *ātman* should be applied) then

the inflective *ba* and one of its terminations would be applied to the soul. But this is not admitted as is clear from such passages of the Śruti as. It is not this it is not that. How should one know him who knows. Unknown is he who knows. (BĀ p 473) From whom words and the mind return without having obtained him. (Taitt U 2d A 9 A B 1 Vol VII p 119) The *pa sa* however. I let him worship the soul as the place is not a different word because it is designed to remove the worship of the non soul.

If it is said. Both the soul and non soul are to be known as they have the common notion of not being perfectly known. Why then is here made an effort to worship the soul alone as it is all. The soul considering this let one worship it and not also an effort with regard to the other knowledge? The answer to this is. This even this which is obtained in the text is to be conceived to be comprehended nothing else in this all (the sixth case in *Śukl 1st* Asya Sarvaśya 1 for the sake of determination used for the seventh Asmin Sarva min) the soul the nature of the soul. Shall this not be known? If so why not also what is different? Because when known another knowledge is not required different from the knowledge of the soul. Why? for because by the knowledge of the soul one knows this all all this other which is non soul.

If the objection is made by another knowledge is not known another thing we shall refute it afterwards by the passage referring to the drum etc.

How again is this to be conceived? The answer is. As verily in common life by a foot print (a foot print is called a place marked by the hoof of a cow etc) one who makes a search by means of a foot print finds recovers cattle that had been lost and whose recovery is desired thus when the soul is obtained all is obtained.

If the soul is known all other is known and knowledge we may admit is obtained in the text. But then how

can it be called obtaining, *a term which* is not authorized by the text? This is not the case, because the terms of knowledge and of "obtaining" have one and the same meaning according to the intention of the speaker for the non-obtaining of the soul is even ignorance. Therefore is knowledge the obtaining of the soul, *and* the obtaining of the soul is not—like the obtaining of anything which is not the soul to be comprehended by the notion of an acquiring of what was not acquired before, because there is no difference (here) between the obtainer and what is to be obtained, for where the non-soul is to be obtained by the soul, there is the soul the obtainer, and the non-soul what is to be obtained. This (non-soul) is not acquired, as concealed by the action of producing, etc., and is to be obtained when producing a special action by the production of a special agent, but it falls under the notion of an acquirement of something not acquired before, and is transient, because it is the effect of an action in accordance with a desire, produced by false knowledge, as the obtaining of son in a dream. But the soul, which is contrary to the former (non-soul), is by its nature as soul not concealed by the actions of production, etc. Therefore, as there exists the nature of something eternally obtained, is ignorance only concealment. As the non-apprehension of mother-of-pearl, although apprehended,¹ which appears through error as silver, is merely a concealment of the opposite knowledge, so is apprehension even mere knowledge, because knowledge has destroyed the concealment by the opposite knowledge. Thus in this case also is the non-obtaining of the soul the concealment of it merely by ignorance. Therefore by knowledge must be understood an obtaining, which annihilates *ignorance* merely, and no other *obtaining*. Therefore we shall say *afterwards*, that in respect of the obtaining of the soul, any cause, which has any meaning different from knowledge, is useless. Therefore the text, without any doubt, intending to set forth the identity of *the terms* of "knowledge" and "obtaining" after having mentioned knowledge in the text, says. "One finds" (as Vindati, "to find," has the meaning

¹ According to its nature, adds A

of Iubha obtaining this is stated as the effect from the knowledge of the qualities)

As that soul by entering with name and form acquired fame as with the names and forms of the soul etc. and as it obtained completeness (Sloka) that is to say the totality of life and other actions so a person who thus knows finds obtains fame (kīrti) celebrity and completeness (Sloka) a multitude of followers together with his friends

Or the passage may also thus be understood A person who knows the substance in the declared manner obtains the knowledge of identity (which is understood by the term kīrti) desired by those who strive for liberation and the fruit of that knowledge (which is understood by the term Sloka) liberation that is to say the principal fruit

8 तदतप्रेय पुनात्प्रेयं पिताप्रेयोऽन्यत्सवस्मादन्तरतरं यन्मात्मा
स याऽन्यमा मनः प्रियं नृवाण नृयात् प्रियं रात्स्यताताश्वरा ह
तैरेव स्यात् आत्मानमव प्रियमुपास्तात् स य आत्मानमव प्रियमुपास्त
न हान्य प्रियं प्रमादुक्तं भवति ॥

This is dearer than a son dearer than wealth dearer than any other thing, *dearer* than all because this soul is more internal. Whosoever says to one saying anything else to be dearer than the soul

What is dear is to perish, he is the lord *therefore* verily it should be so. A person should worship as dear even the soul. Whosoever worships as dear the soul to him is not dear a perishable object

And why *then* is the nature of the soul to be known without regard to other things? The answer is: This the nature of the soul is dearer more beloved than a son for a son is generally known as dear. By saying that is more beloved even than this it is shown how

exceedingly dear it is. In the same manner it is dearer than "wealth," gold, jewels, etc., in the same manner '*dearer than any other thing*," which is generally known as dear, that is to say, therefore *dearer* than all.

Why then is the nature of the soul more beloved, *why not rather* life, etc.? The answer is. The totality of life is more internal, is nearer the soul than what is external, a son, wealth, etc., "because this soul," this nature of the soul, "is more internal" than what is more internal. For a person who in common life is exceedingly dear, must be obtained by every effort. In this manner is the soul the dearest of all that is dear in common life, that is to say, great efforts should be made to obtain it. Why again, discarding an effort, considered as a duty, with regard to the obtaining of other dear objects, shall by the abandonment of either of the dear *objects* the soul and non-soul—with reference to the obtaining of the production of one, the abandonment of the other rather be made by the obtaining of the production of the soul, why not the contrary?

In reply to this it is said "Whosoever (*viz*, a person who holds that the soul is the dearest object) says to one saying anything else," some particular non-soul, for instance a son, etc., "to be more beloved than the soul," what? "What is dear," in thy opinion, a son or the like, "is to perish" (*rotsyati*) is to obtain concealment or ceasing of life (*Praṇasamrodham*) that is, "is to be destroyed." On what ground can he say so? Because "he is the lord," because he is able, fit to say so, therefore it should be so, that he obtains the ceasing of life, as has been said by him for he is a speaker of truth therefore he is the lord to say every thing. Some understand by the term "Īśvara" (which has before been explained by able, and whose original meaning is ruler, lord) "quick. If it is accomplished, then, abandoning every other dear object, a person should worship as dear only the soul. 'Whosoever worships as dear even the soul, to him, it is considered, the soul alone dear, and no other object. Having come to

the certainty that any other worldly object which is dear is even *as reality* not dear he worships he meditates to him who thus knows is not dear a perishable object an object whose nature is subject to death. The sentence (let him worship as dear even the soul) is *either* only a repetition of what is certain (of the sentence by which knowledge of the soul is produced) because for one who knows the soul nothing is dear or not dear or it is said for the praise of the knowledge that the soul is dear or for the determination of the fruit of the attribute of 'dear' because it is producing faith in the perishable nature of all dear objects in the mind of one whose knowledge of the soul is of a sluggish kind.

१ तदाह ब्रह्मविद्यायां गुरोर्देवतां ननु या गन्तव्यं तदुच्छेदनात्
ब्रह्मविद्यायां गुरोर्देवतां ननु या गन्तव्यं तदुच्छेदनात् ॥

Thus they declare to be the knowledge of Brahman by which men think we shall become all. What then knew that Brahman by which he became all?

The knowledge of Brahman has been declared in the aphorism. The soul considering this let a man worship it. Wishing to explain this very aphorism for which the whole Upaniṣad has been *composed* the text exemplifies it under the desire of setting forth its necessity (end).

Thus *as* the thing to be set forth to be manifested in the next sentence they declare they *as* the Brahmanas those who are desirous to know Brahman having repaired to the Guru (spiritual teacher) the vessel over the future shoreless ocean of the pain of exertion caused by the uninterrupted revolution of the wheel of birth old age and death who are desirous of crossing over to its shore who are separated from the nature of cause and effect viz the cause of virtue and vice and its consequences and who are desirous of obtaining the eternal incomparable good free from those causes.

What do they declare? The answer is: "the knowledge of Brahman", Brahman means the supreme soul, the knowledge by which this is comprehended, is the knowledge of Brahman, "men, think, we shall become all" the totality. The term "man" is used for the purpose to indicate the special subject of this knowledge¹ for men alone are the subjects of effecting in a special manner either a state of elevation² or of liberation. This is the intention of the text. As with regard to works they think, that fruits will necessarily follow from works, so they think, that from the knowledge of Brahman the fruit which is the state of universal identity, will necessarily follow for as to their being proved by the Veda, there is no difference between them (the works and Brahman).

There³ is something⁴ contradictory indicated. Therefore we ask. "What then knew that Brahman," by whose knowledge men think, we shall become all? What knew that, "by which," knowledge he became this all, and Brahman is all according to the Śruti.

If he, (Brahman) not entirely knowing anything, became all, then it (all) may also belong to others, and of what use would *then* be the knowledge of Brahman? If knowing *something* it became all, then, as it is effected by knowledge, *all* (the effect from knowledge) is like the effect from work, and therefore the notion of transientness is in fact applied. Moreover, the effect from a knowledge of Brahman, which (effect) is the state of the nature of all, has the fault of a regress into infinitum, namely, knowing something else than this, he became all, and further knowing something else, etc., etc. However, if knowing all, it became all, there is not the fault of a contradiction of the meaning of the Śāstra, and therefore not the fault of a

¹ In the text is *adbhikāra*, which means "possession," "competent knowledge." I translated *adbhikāra*, as conveying the idea more exactly.

² In the scale of existence, viz., the state of happiness in the different worlds.

³ In assigning to man the notion of subject.

⁴ Something means here the object from knowledge — A.G.

transientness of the effect. If knowing something *only* this Brahman became all we ask. What then knew that Brahman by which he became all?

10 ब्रह्म वा इदमग्र आसीत्तदात्मानमवार्त्तह ब्रह्मास्मीति तस्मात्तत्सर्व-
भजत् तद्यो यो देवानां प्रत्यनुध्यत स एव तत्भजत्तर्पणां तत्रा-
मुच्यन्ताणां तद्वत्त्वं तत्प्रियाभक्त्यः प्रतिपदऽहं मनुमवत्सृज्यथेति
तदित्यप्येतर्हि य एव वेत्ताह ब्रह्मास्मीति स इत्समं भजति
तस्य ह न दवानां नाभूत्या इक्षते आत्मा ऐषा स भवत्यय-
योऽन्या देवतामुनास्तऽन्याऽसावन्योऽहमस्मीति न स वेत् यथा
पुत्रेव न दवानां यथा ह वै बहवः पशवा मनुष्य भुज्युरेव
मयैव पुर्या देवानां मुनस्त्येकस्मिन्नेव यः प्राणीयमानऽप्रियं
भजति किमु उद्वृष्टं तस्मादथा तत्र प्रियं यदेतन्मनुष्या विशु ॥

Brahman verily was this before therefore he knew even the soul (himself)

I am verily Brahman Therefore he became all

Whosoever among the gods comprehended it he alone became it thus *whosoever* among the Rsis *whosoever* among men

Knowing that this is that the Rsi Vamadeva verily obtained these Mantræ I became Manu I became the Sun Whosoever knows this *Brahman* also in this time in the said manner I am Brahman even the gods verily are not able to prevent him from its possession (The possession of the state of all)

For he becomes the soul of them

Then whosoever worships another deity in such a manner as He is another another am I does not know like a beast he is *used* by the gods

As verily many beasts maintain a man, so every man maintains the gods. It is not pleasant, even if only one beast is taken away, how then, if many ? Therefore it is not pleasant to them, that men should know this.

Having thus said, the text gives an answer, untouched by any blemish. "Brahman," *viz*, the inferior *Brahman*," because it is obtained under the notion of a "cause of the nature of all", for it is impossible to obtain by knowledge the nature of all with regard to the supreme Brahman, and the text speaks of an obtaining of the nature of all by means of knowledge, in the words "Therefore this became all" Therefore the words "Brahman verily was this before," cannot mean anything else but the inferior Brahman

Or "By making man the subject of the knowledge, a Brāhmana who is to become this *Brahman*, may be designated For in the passage 'Men think, we shall become all,'¹ men *are obtained* in the text, and it is said that they are in a special manner the subjects to effect elevation or liberation, *this is not said* either of the supreme Brahman, or of the inferior Prajāpati Therefore, on account of *his* knowledge of Brahman, is here designated a Brahman, (Brāhmana), who is to become a supreme Brahman, who, by the knowledge of the inferior Brahman, *viz*, the knowledge, that duality is identity, a knowledge which is connected with works, has obtained the state of an inferior Brahman, who has renounced *all* enjoyment, and who by obtaining all, has broken the bonds of desire and work It appears also in common life, that a term is applied with reference to its future state, for instance, in the sentence 'He cooks the boiled rice, (Odana means rice which is boiled,) and also in the Śāstra, for instance Let a Parivṛājaka (a person who has already obtained a

¹ Here the opinion of the Vṛttikṛts is given, which is the view of the Bhartṛprapañca Bhāṣya, *viz*, because the nature of all is obtained under the notion of something to be accomplished (of an effect, *viz*, from knowledge) it is impossible, that the supreme Brahman should have obtained the nature of all by knowledge.

state entirely devoted to the contemplation of God) give to all beings *the blessing of fearlessness*. In this manner some explain a Brāhmaṇa as a person who is to become Brahman.

This is not right because if the nature of all is obtained the fault of transiency is committed for it is impossible that in this world any person should in reality obtain by any cause another state and *at the same time* be eternal. In the same manner if by means of the knowledge of Brahman the nature of all should be obtained and *this state be at the same time* eternal there is a contradiction. If *on the other hand* it (*viz* the nature of all) is considered as non eternal the before mentioned fault takes place *viz* that there is a resemblance with the effects from works. But if you think that the abolition of the nature of non totality (individual existence) which (nature of non totality) is the effect of ignorance and the obtaining of the nature of all is the effect of a knowledge of Brahman then the fiction of a person who is to become Brahman is useless. *But if you think* that even before the knowledge of Brahman every creature by *its possessing* the nature of Brahman has eternally obtained the nature of all that the state of non Brahman and of non totality is superimposed in reality by ignorance and that, as silver is superimposed on mother of pearl or as any special place (Atala means literally a division of the infernal regions) of standing or uncleanness on the sky so are also here the notions of non Brahman and of non totality superimposed by ignorance and removed by the knowledge of Brahman if you think thus then it is right to say that in reality the supreme Brahman was because in the passage Brahman verily was this before the literal meaning of the term Brahman is supreme Brahman for the veda declares a meaning as it in reality is but the fiction according to which a person who is to become Brahman is called Brahman at variance with the meaning of the term Brahman is not right because a *hypothesis* by which *the meaning* of the Śruti is lost and a fiction is made of something not acquired in the Śruti is inadmissible unless there be some strong necessity

If you say 'that, without being produced by ignorance, there may exist the nature of non-Brahman and non-totality,' we object, because it is impossible that *in this case* they could be removed by the knowledge of Brahman, for it is never observed that knowledge either destroys or creates attributes of any actual thing, but it is everywhere observed as the destroyer of ignorance. In the same manner let also in our case the knowledge of Brahman remove the nature of non-Brahman and non-totality, as the productions of ignorance, but the knowledge of Brahman is never able to create or destroy any real thing. Therefore *the hypothesis*, by which *the meaning* of the Śruti is lost, and a fiction is made of something, not found in the Śruti, is even without use.

If you say, 'that ignorance with regard to Brahman is impossible,' we do not agree, because knowledge is enjoined with regard to Brahman, for if mother-of-pearl has become an object of the eye, then its nature is never known by such a sentence. This is mother-of-pearl *and* not silver, unless there is a superimposition of (the notion of) silver upon it. In the same manner, from such passages as. "This all alone existing," "This all alone Brahman," "This all merely the soul," "This is not duality, non-Brahman," the knowledge of identity with reference to Brahman could never be enjoined, unless there is a superimposition of ignorance upon Brahman. We do not say (like you), as there is *a superimposition* with regard to mother-of-pearl, so there is not a superimposition of the nature of non-Brahman (atad). What then? Brahman is not the cause of the superimposition of the nature of non-Brahman upon his own self, and is not the producer of ignorance.

We admit, that Brahman is not producer of ignorance nor deluded, but do not admit, that there is another deluded conscious *being* (beside Brahman which could be the producer of the ignorance of non-Brahman. This is evident from such passages of the Śruti as. "There is no other knower than him." "There is nothing else which knows

but him I that art thou (Ch U P 448) He know
the soul (B U 184) I am the soul (B Ā p 205)

Another is he another am I He does not know And
also from such passages of the Śruti as Whosoever
beholds God as the same in all beings etc (Bhag Gīt
13 Adh 27th Sī) I am the soul O Gudākesa dwelling in
the heart of all beings (Bh G , 10th Adh 20th Sī) The
wise see the same In the dog and the man who lives
upon dog's meat (Bh G 5th Adh 18th Sī) And from such
Mantras as Who beholds all being in the soul and In
whom all beings are like the soul (Vaj S U M 6 and 7 B
I Vol VII p 13)

But if this is the case the advice of the Sūtra is
without any use? Well this may in this manner be
admitted if *Brahman* is known but if you say also the
knowledge is useless we object 'because the cessation of
non understanding is visible If it is said That cessation
is even impossible because there is identity we object
because this is contradictory to what is visible for it is
visible that there is a cessation from non understanding by
the knowledge of identity

If any one says that even when seen it is impossi-
ble it is contradictory to what is visible and a contradiction
to what is visible is by no body admitted

Nor when visible is anything in reality impossible
because it is even seen

If it is said that the seeing is impossible the same
argument holds good

If it is said From such passages of the Śruti as the
following He becomes holy by holy work (B Ā p 546)
knowledge and work entered him The Puruṣa i the
comprehender agent the knowing soul it is evident that
there is another mundane soul different from the supreme

The cessation of non knowledge is either different from
Brahman and then there non duality is lost or it is not different
and then it cannot be comprehended under the idea of knowledge

soul And this different soul is the supreme *Brahman*, which follows from such passages of the Śruti as 'He is not this, he is not that' (B Ā, p 435) "The soul liberated from sin, without old age, without death" "The ruler of this universe" (B Ā p 628)

Also in the Śaṅkara of Kanāda, Aksapāda¹ and others God (Īśvara) is proved as different from the mundane soul, for through the desire to remove the unhappiness, arising from the world, activity is perceived *with the embodied soul* (and not with God), and hence the difference between God and mundane soul is clear

And the Śruti and Smṛti declare "He, without speech without honour" "There is nothing, O Partha, to be done by me *in the three worlds*" (B G 3d A 22) "He is to be searched, to be enquired into" (Ch U, p 571) "A person, knowing him is not contaminated" (B Ā B I Vol II, p 913) "Whoever knows Brahman, obtains the supreme Brahman" (T U 2d A 1st An 1st M) "He (Brahman) is to be contemplated in a uniform manner" (B Ā 6th Adh 1th B 20 B I Vol II, p 889). "Knowing that which is undestroyable, O Gargi" (B Ā 5th Ad 8th B 10 B I Vol II, p 536) "The firm knowing him" (B Ā, p 829) "The great word (the letters A U M being joined) is like a bow, and the soul like the arrow, and Brahman what is aimed at by it" (2d Mund U 4th M B I, p vol vii p 228) In all these passages there is a declaration of agent and action

This is also evident from the declaration, that the roads to elevation are different from *the road of* him who strives after liberation. If there were no difference, to what place could there be proceeded by any one? And if there were not, a difference of the northern and southern roads and of the places to be proceeded to, would be impossible, but if *the mundane soul* is different from the supreme, all this is possible

¹ A name of Gautama, the founder of the Nyāya

This follows also from the declaration with reference to the causes of knowledge and work. If the mundane soul is different from Brahman the declaration *addressed* to the former about work and knowledge as being the cause either of elevation or liberation is consistent but it is not with reference to God because all desires are obtained by him.

If it is therefore (on all those grounds) said: It is proper that the term Brahman means a person who is to become Brahman we object because the application of the declaration with regard to Brahman would be useless for if the mundane soul which is not Brahman *but is to become Brahman on the strength of the passage* knowing the soul I am verily Brahman should become all the advice with regard to Brahman would be undoubtedly useless because the effect which is the state of the nature of all would be accomplished by the knowledge of the soul which is to be accomplished¹ because that knowledge (i.e. the knowledge of the regulation concerning work) could never be applied to the accomplishment of the last aim of man.

If it is said that the declaration *with regard to Brahman* in the passage I am Brahman is for the sake of transforming the mundane soul to the nature of Brahman we object for if the nature of Brahman is not perfectly known what can the passage I am Brahman transform? If his nature is known a transformation is possible. By passages in our text such as: That soul is verily Brahman (B Ā 6th Adh 4th Br 5 B I Vol II p 849) That present perceptible Brahman (B Ā 5th Adh 4th Br I B I Vol II p 575) Which soul (B Ā p 575)

This is true. This is soul. He who knows Brahman obtains the supreme (T U 2nd A 1st A 1st M) and by such a conclusion as: From this very soul the term Brahman and soul are more than a thousand times placed on the

¹ If it is said that the advice with reference to Brahman is useful under the condition that it is the object of a regulation we ask whether it is regulation regarding work or regarding worship? Either assumption is contradictory.

same ground, and therefore it is evident, that they have the same meaning, for transformation of another takes place to the nature of another, and not to identity

And the passage "Because this all is that soul," proves the identity of the soul, which has been set forth in the text, and which is to be seen *afterwards* Therefore, it is impossible, that the soul could be transformed to the nature of Brahman

It is also impossible to conceive with regard to Brahman any other effect because in such passages as "He who knows Brahman becomes Brahman," the obtaining of Brahman *only* is declared

"If the transformation is the obtaining of Brahman," we object, for another state of another is impossible

If it is said, "that, according to the word of the Śruti the obtaining of the state of Brahman, even implies transformation," we object, because transformation is only a notion "not something real" and we said, that knowledge had no other agency but to destroy a false knowledge, a word has no power to produce any thing, for the Śāstra teaches, but does not create, this is evident

From such passage as: "He entered this world", (B Ā, p 77) it is certain, that it is the supreme Brahman who entered, therefore it is not right to explain the term "Brahman" by a person who is to become Brahman¹

This is also evident on the ground, that *the meaning which you wish to establish*, is an obstacle to the admitted meaning, for the knowledge that, like a lump of rock-salt, Brahman is of the same taste (substance) without difference without or within, -which is the meaning intended to be expressed in all Upanisads, is clearly established at the end of two Kāndas (of this Upanisad, viz, the Madhu Kānda and Munī Kānda), viz, "This is the declaration" (p 503)

¹ For instance, the road which leads upwards through the fire, that is to say, through sacrifices, etc.—A G

and So far extends *this cause of immortality* (B Ā B I Vol II p 930)

In the same manner is the knowledge of the identity of Brahman the certain meaning of the Upaniṣads of all the Sākhya

If by the passage He knew even the soul (p 62) a mundane soul different from Brahman is assumed it would be an obstacle to the admitted meaning If it were so then by the contradiction of the commencement and of the conclusion of this Sātra an inconsistency would be assumed

Also the declaration would be impossible for if by the passage He knew even the soul a mundane soul were assumed there could not be a declaration of the knowledge of Brahman because *then* the passage He knew even the soul would refer to the knowledge of the mundane soul alone

If it is said that the term soul means something different from the knower no object because it is the predicate of *I* in the passage I am verily Brahman and if anything else were the object of knowledge it would have been determined This is that but not I am As in the passage I am verily Brahman Brahman is the predicate and as it is determined in the passage He knew even the soul it is distinctly understood that the soul alone is Brahman If this is the case the declaration of the knowledge of Brahman is possible not otherwise for the knowledge would be otherwise

Nor is the knowledge of Brahman possible if the nature of Brahman and non Brahman were to belong to one subject because there would be in reality a contradiction as darkness is contradictory at the manifestation of the sun

Nor if both (Brahman and non Brahman) were the objects of knowledge would the definite declaration of a knowledge of Brahman be proper because in this case

there should be a knowledge of Brahman and of the mundane soul

Nor is it proper to assume a substance with contradictory attributes, for in this case, the knowledge of the truth being declared, doubt would arise *in the mind* of the hearer, and a definite knowledge is required to accomplish the last end of man. From the following passages of the Śruti and Smṛti "Of whom there is even no doubt," "A person who doubts perishes," it is evident, that whosoever is desirous of the welfare of others must not say the meaning of a sentence which is doubtful

If it is maintained, "that in (your explanation of) the passage. 'He knew even the soul, therefore he became all,' the not very skilful assumption is made of Brahman being like us and similar beings, an agent" (*viz*, as the subject of knowledge) we protest, because *this notion* is conceived in the Śāstra, for it is not our assumption, but that of the Śāstra, therefore the Śāstra is to be blamed (which you would probably not do) And by him, who is anxious about his welfare, must not be given up the literal meaning of Brahman by an assumption at variance with the meaning of the Śāstra

An obstinacy on your part which goes so far, is also not proper, for all difference with regard to Brahman is only a fiction, and must be considered under the notion of identity, as follows from a hundred passages, such as 'Here is nothing different', "for where there is duality, as it were", "one alone without duality" Every action of man in fact with regard to Brahman, is a fiction, wherefore it is said very little, that this assumption is not skilful

Therefore (in the passage Brahman verily was this before) "Brahman" means the Brahman who entered, who is the creator. The term "verily" is *used* for the sake of determination. "This," all that is perceived as embodied (in the shape of a body) "Before" Previously even to apprehension (awakening) was Brahman alone, and all this, but from the moment of the apprehension *there is the*

opinion — I am non Brahman I am not all — the effect of superimposition hence the superimposition I am agent I am performer of ceremonies I am the mundane soul the enjoyer of fruits happy unhappy etc but in reality there is Brahman alone and this all which is separate from him He (tat) who has in any manner been made known by a merciful teacher in the sentence

Thou art not the mundane soul know even the soul in its own nature and the term even means *the soul* free from any differences superimposed by ignorance

Say *then* which is the soul in its own nature which Brahman knew as the soul? Do you not recollect the soul? for it has declared thus He who having entered this world inspires causes to descend diffuses expires and equalises?

But then you declare him in the same manner as if you say This is a cow this is a horse you do not show him directly

Well then the soul is the beholder the hearer the thinker the knower

But then here also you do not show directly the nature of the agent of the actions of seeing *hearing* etc for the action of going is not the nature of the goer nor the action of cutting the nature of the cutter

Then let us say the soul is the beholder of the beholding the hearer of the hearing the thinker of the thinking the knower of the knowing

But how differs this from the *mere* beho'der? Where there is a beholder of the beholding or the beholder of a jar there is in every instance a beholder alone but whether it is a beholder of the beholding or a beholder of a jar there is no difference for it is even a beholder

There is a difference The beholder of the beholding if there is a beholding constantly sees the beholding the beholding is at no time not seen by the beholder therefore

the beholding belongs permanently to the beholder. If the beholding of the beholder is transient, then the beholding, which is to be seen, does at some or the other time not behold, as for instance, where a jar and the like is seen by a transient beholding. Moreover the beholder of that beholding sees never the beholding.

“But then there are two beholdings of the beholder, one, the permanent, which is invisible, and the other a transient one, which is visible.”

Be it so. On the one hand, the transient beholding of the beholder is evident from the appearance of blindness and non-blindness, for if *this beholding* were constant, no one would be blind. The permanent beholding of the beholder, on the other hand, is evident from the passage of the Śruti. “For there is no variance between the beholder and the beholding” (B Ā B I Vol II, p 803). It follows also from inference, for it is observed that in a dream there is a beholding of the blind, by which a jar, for instance, is an object of manifestation. This beholding of the beholder, then, is not destroyed by the destruction of the other beholding. By this unperishable permanent beholding, which is identical with itself, which is called self-manifesting light, seeing the other transient beholding, which remains in a dream, and which, among the two *beholdings*, resembles the knowledge of an impression, the beholder is *the beholder* of the beholding. If this is the case, the beholding is even his nature, like the heat of the fire, and there is not another conscious beholder as is the opinion of the followers of Kanāda. “This,” Brahman, “knew even the son,” *viz*, *the soul*, like the permanent beholding, and free from the transient beholding, superimposed by ignorance.

“But then the knowledge of the knower is prohibited, as follows from the passage of the Śruti. ‘Thou dost not know the knower.’”

We say, No, for there is no prohibition of knowledge. In the same manner must be understood the beholder of the beholding.

This follows also from its independence of another knowledge for if it is known that the beholding of the beholder is permanent no other beholding of which the beholder is the object is expected for it ceases the desire of a beholding which is the object of the beholder as this is improbable for no one has a desire if there is no object (of the desire). Nor has the visible beholding the power to make the beholder its object so that one could desire it. Nor is there any desire of any one whose object is one's own nature. Accordingly by the passage "He knew even the soul" it is said that there is a cessation from ignorance but not that the soul is made an object.

How did he know? The answer of the text is "I the beholder of the beholding the soul am verily Brahman and Brahman means the present perceptible soul which is within all has overcome hunger etc which is not this which is not that and has therefore the characteristics not to be of gross body not to be an atom etc".

This alone am I not another mundane soul as you said. Therefore from a knowledge of such a kind he Brahman became all. From the disappearing of the superimposition of non-Brahman by the cessation of the effect of it (the superimposition of non-Brahman) he became all. Therefore it is alone proper to say men think that by the knowledge of Brahman we shall become all. What has been asked before. What then know that Brahman from which he became all is now defined viz Brahman in truth was this before he knew even the soul therefore he became this all.

In respect of this whosoever among the gods comprehended the soul in the manner explained (viz according to its true notion) he alone the enlightened soul became it Brahman thus whosoever among the Rsis thus whosoever among men (comprehended the soul became this all).

By the terms among the gods etc a reference is made to the different worlds and therefore the knowledge of

Brahman is not mentioned thereby, but we declared, that by the passage. "Brahman (Purusa) entered before," Brahman everywhere entered within. Therefore the terms "among the gods" are used with reference to the knowledge of the *different* worlds, which is produced by the superimposition of body, etc. In reality, however, was Brahman here and there before, *viz*, before comprehension, in the bodies of the gods, etc., otherwise he would be an object of investigation.

The meaning of the passages "He knew even the soul," and also "he became ali' is, that the fruit of this knowledge of Brahman is the obtaining of the nature of all. To establish this meaning firmly, the Śruti quotes some Mantras. How? "knowing, that this" Brahman, "is that," the soul "I am Brahman," from this knowledge of Brahman alone "the Rsi Vāmadeva," by name, verily "obtained" *these Mantras*. He, firmly established in the knowledge of the nature of Brahman, saw these Mantras "I became Manu, I became the sun," etc.

By the words "Knowing that this is that," Brahman, the knowledge of Brahman is shown, by the words "I became Manu, I became the sun," etc., the text shows that the fruit of the knowledge of Brahman is the obtaining of the state of all. Knowing, he obtained the fruit, the state of the nature of all, thus by this declaration *the text* makes known the liberation, which is effected by means of the knowledge of Brahman, as he who eats gets satisfied.

Some one may have the impression "The obtaining of the state of all by the knowledge of Brahman was possible for the great gods by their extraordinary power, but not at present for beings of the present Yuga, especially not for men because they have only little power. To remove this objection, the text says "Whosoever," free from external desires, "knows this" Brahman, set forth in the text, as having entered all beings and possessed of the characteristics of knowledge, action, etc., "also in this," the present, "time," *whosoever knows this as the soul alone in*

the said manner I am Brahman who having discarded *all* differences superimposed no knowledge by delusions produced by fictitious attributes (*upādhi*) knows I am only Brahman no affected by *any* worldly characteristics who is not within who is not without—he from the cessation of the state of non totality become this all by the knowledge of Brahman There is no difference with regard to Brahman or to the knowledge of him among persons of great power such as Vāmadeva and persons of little power *such as* the present men But there is a doubt whether the present men are adequate to obtain the fruit of the knowledge of Brahman *To remove this* the text says Even the gods of extraordinary power are not able to prevent him who knows Brahman in the said manner from its possession from obtaining the state of all like Brahman How then others? But there is no doubt that the gods and the like are able to create obstacles to obtaining the fruit of the knowledge of Brahman as it is said The mortals are in the condition of debtors towards the gods for the Śruti shows that man even when born is indebted to the R̥sis by the duties of a religious student to the gods by sacrifices and to the forefathers by *his* offspring This follows from the declaration *that men are like beasts to the gods* and also from the passage Then that soul is the place of all beings

From this argument that the god from the desire to preserve the state of the soul create obstacles to men subject to another's will like debtor to obtain the state of immortality—arises that apprehension The gods preserve their beasts like their bodies for the text shows afterwards that the maintenance of gods etc which depends upon work becomes greater because each single man worth many beasts for it will be said Therefore it is not pleasant to them that men should know this (p 82)

As one for his own body verily wishes welfare so all wish all beings welfare for one who knows thus (B Ā p 255) If a *man* has the knowledge of Brahman then with the ceasing of dependance there exists no longer the nature of one's own body and of a *dependance* like cattle this is the intended meaning as is evident from the two passages

about "the not being pleasant," and the "welfare" Therefore the gods raise, even to the knower of Brahman, obstacles to obtaining the fruit from the knowledge of Brahman, for they are powerful

' But then, if this is the case, the gods raise obstacles also to obtaining other effects of works, like the drinking of what is drinkable Alas, then, there is an end of the faith, that practice (of ceremonies and knowledge) is the cause of elevation and liberation In the same manner, on account of his inconceivable power, god is able to raise obstacles, in the same manner, time, action, charms, drugs and penances, for that they are causes of obtaining or not obtaining the fruit, is evident from the Śāstra and common belief, hence there is no faith in any practice in accordance with the Śāstras

We reply to this, No, for all things are produced by their necessary causes and the world shows a variety (of happiness and unhappiness), both of which is impossible under the supposition, that all arises from its own nature But when the supposition, that (ceremonial) work is the cause of (the enjoyment of) happiness and unhappiness and of other consequences, is firmly established *and* confirmed by the statements of the Veda, Smṛti, argument, and common belief, *it is clear that* the gods, Īśvara and time are not opposed to *the acquirement* of the fruit of works, because works are the causes of what is desired, for the good or bad work of men, independent of the gods, time, Īśvara and other agents, is by itself without effect (liter does not produce itself), and if it should even have effect by itself, it is not able to give the fruit, as it is the nature of action to be produced by agents and other numberless causes Therefore the gods, Īśvara, etc, favour actions, and hence there cannot be a disbelief as to the obtaining of the fruit Sometimes actions are subject also to them (to the gods) because their power cannot be destroyed, but whether the nature of action or time, gods, thing, etc, is the first or second, is not determined, and is difficult to be understood, hence arises the delusion of the people Some say, action

is the cause and not anything else with reference to the obtaining of the fruit others it is the gods other time other the nature of the thing other all the o together With regard to this the statements of the Veda and the Smṛti acknowledge action as the principal cause as for instance Holy gets a person by holy action sinful by sinful Even if one or the other of the o *agents* with regard to its own object should become principal while at the same time the principal power of the others were stopped yet it could not be said that works is not the principal agent as to the acquirement of the fruit because the principal agency of work is established by the Sūtra and argument

(But if it be asked whether the gods do not hinder the acquirement of the effect of knowledge we answer) No because on the mere cessation of ignorance the effect is the obtaining of Brahman In respect of what has been said that the gods raise obstacles to the effect which is the obtaining of Brahman the gods have no power to raise obstacles Why? because there is no time intervening between the knowledge of *Brahman* and the effect which is the obtaining of Brahman How? As in common life at the very time when light is in contact with the eye of the beholder there is the manifestation of colour so at the very time when the knowledge whose object is the soul takes place there is the disappearance of the ignorance whose object is the soul Therefore when the knowledge of Brahman exists an effect contrary to it is impossible just as it is impossible that the effect of light is darkness Where (When the knowledge of Brahman exist) the knower of Brahman is the *very* soul (substance) of the gods how can they in any way raise obstacles to him?

The text then declares what is this very nature is Brahman identical with himself (whose nature is the soul) who is to be thought of who may be known from all the Sāstras for he the knower of Brahman become the soul of them of the gods at the very time when there exists the knowledge of Brahman by the mere cessation of the screen of ignorance like the nature of mother of pearl

which appears as silver, as we said before. Therefore the endeavour of the gods has no success against the soul, for where an effect ensues, not referring to the nature of the soul, and where there is a difference of space, time and causes, there, in respect of any thing whose object is not the soul, the endeavour of the gods to raise obstacles is successful, but not in respect of the effect referring to the nature of the soul, which takes place at the time of the knowledge without any difference of space, time and causes, because an opportunity (to raise obstacles) is impossible

“ But then, since there is no continuation of the (first) apprehension of the knowledge of *Brahman*, and since (after the first apprehension) the contrary apprehension (=non-soul), and its effects are apparent, only the last apprehension of the soul destroys the ignorance, and not the first ”¹ (If the last knowledge destroys ignorance it is either, because it is the last, or because its object is the soul. Not under the first alternative, because the last could not be determined. (Not under the second) for if the first apprehension, whose object is the soul, does not destroy the ignorance, then also not the last, because the object is the same

If it is said, “ this being the case, the continuation of knowledge destroys the ignorance, not a single *act* of

¹ As S'ankara has set forth his argument rather enigmatically, I give it in the more explicit form of Anandagiri. “ But then, an opponent may say, the knowledge which destroys the ignorance, cannot be the first, because after the first knowledge there is no continuation of it, and because afterwards the opposite knowledge and its effects take place ” To show the futility of this objection, S'ankara assumes the following alternative, if the first knowledge does not destroy the ignorance, either the last knowledge destroys it, or the continuation of knowledge

If the last knowledge destroys the ignorance, it is either, because it is the last, or because its object is the soul, but not under the first of these alternatives, because it could not be determined (which is the last), not under the second, (because its object is the soul) because in this respect it is the same as the first knowledge, which, according to admission, does not destroy ignorance ” The second part of the argument is clearly given by S'ankara, wherefore we do not repeat it here

knowledge we object for as long as life etc remains a continuation (of knowledge) is impossible for as long as there is an apprehension of which life etc is the cause the continuation of the apprehension of knowledge is impossible because it is contradictory

If you say But then by the disappearance of the apprehension of which life etc is the cause there remains a continuation of knowledge until death we object because the continuation of a so muchness of the apprehension is not defined and there is hence the fault that the meaning of the Śāstra is not defined By saying—the continuation of a so muchness of the apprehension destroys the ignorance—there is nothing defined and hence the meaning of the Śāstra is undefined And this is not desired

If it is said that the meaning of the Śāstra is even defined when there is a mere continuation we object because there is no difference between the first and the last knowledge for either the first knowledge is the continuation of the apprehension or the last until the time of death but as in this way no difference is found between the first and last apprehensions the two above mentioned faults apply

If it is said This being the case then knowledge does not even destroy ignorance we object because our text declares Therefore he became all the same is also declared in other passages of the Śruti The bond of the heart is broken and There is no delusion etc

If it is said It is merely for the sake of praise (Arthavāda) we object because otherwise the same applies to the Upaniṣads of all the Sākhās (Vedic schools) viz. that they are merely for the sake of praise for the Upaniṣads of all the Sākhās set forth neither more nor less than this meaning

If it is said Let it be so (that they are for the sake of praise) since the object of the soul is evident from perception we object because from the said statement

(that knowledge destroys ignorance) ignorance, grief, delusion, fear and other faults have ceased

If it is said "from perception," the answer has already been given. Therefore it cannot be fixed, whether the *knowledge* is the first, or the last a continuation or not a continuation, because the ultimate effect of knowledge is the cessation of ignorance and other faults. That apprehension, whether the first or the last, continuation or no continuation, is alone knowledge, which produces the effect, *viz.*, the cessation of the faults of ignorance, etc. Having come to this conclusion, there remains nothing to be fixed

But what has been said before "Since the contrary apprehension and its effects are apparent, only the last apprehension of the soul destroys the ignorance and not the first," (p 148) this also holds not good, because the last action (in a former birth) is the cause of the production of a body (in this world). The action, which is the cause of the production of the body, *and* which, by means of the fault of the opposite apprehension of the work, which is of such a nature and which has the fault of the opposite apprehension, is able to produce the fruit, *this action* puts into effect the opposite apprehension, and the faults of passion, etc., by the continuation of the enjoyment of the effect, as long as life lasts, and only so long, because the entering upon the enjoyment of the effects follows necessarily from their cause, *viz.*, action like arrows which are shot (continue their course, until their velocity is spent). Therefore knowledge does not destroy action of such a kind (which is the effect of actions in a former world) because it is not opposed to it. What then (does it destroy)? The effect of ignorance, opposite to its own (knowledge's) nature, which (effect) has the tendency to produce *another body* (in a future world) even from *ignorance, which is its support*, (it destroys it,) because it determines it, for it (the action) has not yet arrived, (not yet been done) the other action (which is the cause of the present body) has been produced, (is passed and cannot therefore be destroyed

by knowledge) Moreover the opposite apprehension (opposite to true knowledge) is not produced for the knower because it (the opposite apprehension) is without object for the opposite apprehension when produced is produced as dependent upon generality when the nature of its particular object has not been ascertained as silver is no mother of pearl But this (opposite apprehension) by the destruction of the set of opposite apprehensions without number does not arise for one who has ascertained the differences of objects as the *delusion of silver* does not again appear when a perfect apprehension of mother of pearl has taken place

If you say that recollections manifesting opposite apprehension and arising from impressions produced from opposite apprehension which were made previously to the knowledge — *that these recollections in the moment of their birth sometimes cause of a sudden the obtainment of opposite apprehensions and that in the same manner as for one who is perfectly acquainted with the divisions of space yet of a sudden a confusion may arise with regard to space* so also for the perfect knower an opposite apprehension may be produced as it was before (the attainment of knowledge) *then it would follow* that there is no confidence also in perfect knowledge that hence an activist with regard to the knowledge and the works in accordance with the meaning of the Sāstra would be inconsistent and that proof had become non proof for a difference between proof and non proof were impossible

Hereby it is ascertained for what reason there is no liberation from the body (immediately) after the attainment of perfect knowledge But that consequent to knowledge from the very same time there is a destruction of the actions which are collected for a future birth and whose fruits have not commenced has been proved from our text which prohibits any obstacle to the obtaining of the fruit also from such passages of the Śruti as His actions also are annihilated (1st Mund B I Vol VII p 302) All is his forever All sins are shaken off Having known

him, they are not tainted by sin," (B Ā B I Vol II, p 913) "Him alone do those two not trouble, him good and bad actions do not torment" (I c, p 910) "Him he does not torment, he is not afraid of anything (S' U B I Vol VII, p 119), also from passages of the Smṛiti such as this "The fire of knowledge burns all actions to ashes" (Bh G. 4th Adh. Sl. 37)

But what *before* (p 144) has been said, that he is bound by debts, is also not applicable, because this refers to ignorance, for the ignorant is a debtor, for him the notion of agency, etc., is true, thus it will be said afterwards "Where some other thing exists, there another sees it otherwise," and the term "other" means here, what differs from the true substance, the soul. Where ignorance exists, there it is another thing, as it were, there like the moon on the second day after its darkness, is an action of showing (one saying, It is this, another, It is not this, etc), depended on the many agents through ignorance, and the effect, arising from this 'ignorance,' is also shown by passages such as this "Another sees it otherwise" (B Ā, p 813) Where, however, knowledge exists, by the removal of the numberless illusions, arising from ignorance, there is shown the impossibility of actions by such passages as "Therefore he sees all" (p 122) Therefore the *state of a debtor* is described as referring to ignorance alone, because that state is the consequence of actions, not as referring to knowledge. This we shall in the next passage explicitly show by our explanation, as follows "Then whosoever," not knowing Brahman, by praise, reverence, offering (of flowers, scents, etc), oblation (gift of eatables), attention and contemplation, "worship" (represents to himself the state of the excellencies of a deity) "another deity," a deity different from the soul "in such a manner as He is another," not the soul, different from me, "another am I," subject to *him*, I, like a debtor have to propitiate him, whosoever through such a belief worships, "he," through such a belief, "does not know" the truth. Such a person is not only ignorant, or has the faults of ignorance and the like, but like a beast, a cow,

etc. is used for the benefit of conveyance of giving milk etc. so far the various benefits he affords through offerings etc. is he used by each of the gods. Therefore he is like a beast subject to works of all kind. This is the meaning. For the effect of the work in accordance with the word of the Śāstra be it work united with knowledge or be it work alone done by a person who is ignorant a partaker of the division of caste and the orders of life¹ and dependent *the effect of such a work* is elevation from man etc. to Brahman. The effect however of work which is at variance with the word of the Śāstra and which is done by the prompting of one's own nature is descension from man etc. down to inanimate matter. For as here so we shall say *the same* at the end of this chapter by the paragon. Again there are three words etc. (B. Ā. p. 301). That the effect of knowledge is the obtaining of the state of all has been briefly shown for this whole Upanisad is engaged to show the divisions of knowledge and ignorance (for the whole knowledge within this Upanisad is not very extensive as it describes the division of ignorance).

And that this is the meaning of the whole Śāstra we shall *afterwards* show. Because it is so therefore the gods are able to raise obstacles or to show favour to an ignorant man. This is said in *the words*. As verily in common life many beasts cows horse etc. maintain a man their owner ruler so every ignorant man who stands for many beasts maintains the gods (the plural the gods is here used to indicate also the forefathers etc.) under the idea. Indra and the other gods who are different from me or my lords. I am like a servant of them. If I adore them by praise reverence gifts etc. I shall obtain the rewards given by them i.e. elevation and liberation. Thus as in this world it is very unpleasant for a possessor of many beasts even if only one beast is taken away is seized by a tiger etc. so if one man who stands for many beasts rises from the state of a beast it is not

¹ These are four i.e. of the religious student of the householder of the anchorite (Vanaprastha who retires to the wood) and of the mendicant.

surprising, that it is unpleasant to the gods, as the taking away of many beasts is to the householder. Therefore "it is not pleasant to them," to the gods what? "that men should" in any way "know this," truth of the nature of Brahman. In this view it is said by the venerable Vyāsa in the Anugītas (a part of the Mahābhārata) "The world of the gods is closed for the performers of works, for the gods do not wish that men abide above." Therefore the gods try to exclude, like a cattle from tigers, *men* from the knowledge to Brahman, as it is their desire, that they should not be elevated above *the sphere* of their use. Whom they wish to liberate, to him they impart belief, etc., and unbelief to him whom they wish not to liberate. Therefore let a person, desirous of liberation, be intent on the adoration of the gods, on reverence and faith, submissive, and assiduously striving for the acquirement of knowledge, or for knowledge, as is implied in the words of fear "How then, if many?" This is the meaning of the passage "It is not pleasant to the gods."

11. ब्रह्म वा इदमग्र आसीदेकमेव तदेकः सन्न व्यभवत्तच्छ्रेयो रूपमत्य-
 सृजत क्षत्रं यान्येतानि देवत्रा क्षत्राणीन्द्रो वरुणः सोमो रुद्रः
 -पर्जन्यो यमो मृत्युरीशान इति तस्मात् क्षत्रात्परं नास्ति
 तस्माद्ब्राह्मणः क्षत्रियमघस्तादुपास्ते राजसूये क्षत्र एव तद्यशो
 दधाति सैषा क्षत्रस्य योनिर्यद्ब्रह्म तस्माद्यद्यपि राजा परमता
 गच्छति ब्रह्मैवान्ततः उपनिश्रयति स्वा योनि य उ एनः हि नस्ति
 स्वाः स योनिमृच्छति स पापीयान् भवति यथा श्रेयाः स
 हिः सित्वा ॥

Brahman verily was this before one alone. Being one, he did not extend. He with concentrated power created the Ksatra of elevated nature, *viz.*, all those Ksatras who are protectors among the gods, Indra, Varuna, Soma, Rudra, Parjanya, Yama, Death, and

Isana Therefore none is greater than the Kṣātra therefore the Brāhmaṇa, under the Kṣātra, worships at the Rājsoya ceremony. The Kṣātra alone is to him his glory. Brahman is thus the birth place of the Kṣātra. Therefore although the king obtains the highest dignity, he at last takes refuge in the Brahman as in his birthplace. Whosoever despise him degrades his birth place. He is a very great sinner, like a man who injures a superior.

The meaning of the Śūtra has been declared in the Śūtra. The soul considering this let a man worship it (p 100). The relation and the necessity of this Śūtra which was to be explained has been determined by the words.

They declare that by the knowledge of Brahman etc (p 129) together with its Arthavāda by the words. Therefore whosoever among the gods etc (p 130) and the subjection of ignorance to the world in the words. Then whosoever worships another deity etc (p 150).

There it has been said that the ignorant is a debtor and subject to the will of another by the necessity to perform like a beast the works of the gods and other. What again is the means of performing the necessary works of the gods and other? The different castes and orders of life. Which then are the castes? In reply to this the present passage is commenced to show how that ignorant person dependant on another's will and subject to works in connection with their agents is busy like a beast in this world.

The creation of Indra etc has not been described above after the creation of Agni (p 94) but the creation of Agni has been described to complete the creation through Prajāpati. The creation of Indra etc however should there have been shown because it is its conclusion but it is here told in order to show that the ignorant is the proper subject for the performance of works.

“Brahman verily was this before” “Brahman,” by the creation of Agni having obtained the nature of Agni (he is called Brahman by believing himself to be of the caste of Brāhmanas) “verily was this,” the caste of Ksattras, etc., the undivided Brahman, “one alone” Therefore was no distinction of the Kṣatriya and other castes “Being one,” without *the distinctions* of Ksatra, etc., of preserver, etc., “he,” Brahman, “did not extend,” which means, was not sufficient for extensive work

Then “he,” Brahman reflecting, I am a Brāhmana, I who by nature desire to perform the work to be done by the Brāhmana caste, have to discharge such and such duties, “created” for the amplification of work and agent, “with concentrated power the Ksatra of elevated nature” Which again is the Ksatra, the Kṣatriya caste, created by him? To show this, the text specifies the individuals, *viz*, “all those Ksattras who are protectors among the gods” Those who are anointed kings, are here specified “Indra,” the king of the gods (Devas) “Varuna” of the aquatic animals, “Soma,” of the Brāhmanas, “Rudra,” of beasts, “Parjanya,” of lightning, etc., “Yama” of the forefathers, “Death,” of persons in ill health, etc., *and* Īsana of splendours These and others are Ksattras among the gods After them (the divine Ksattras) *he created* the Ksattras who are ruled by Indra and other Ksatia deities, *viz*, the families of the moon and sun, as *the king* Purūravas, etc For this reason the creation of the Ksattras among the gods has been set forth

Because the Ksatra was created by more concentrated power than the Brāhmana, “therefore none is greater than the Ksatra,” who is also the ruler of the Brāhmana caste “Therefore the Brāhmana,” although the source of the Kṣatriya, placed “under the Kṣatriya,” “worships” him who is placed above Where? “At the Rājasūya ceremony” “The Ksatra alone gives him his glory,” his repute as Brahman Ṛtvik, at the Rājasūya ceremony addressed by the king who is anointed and seated on the royal chair, by the words “O Brahman,” replies again to the king

O king thou art Brahman He alone is called Kṣatra who bestows glory Brahman is thus the well known birth place of the Kṣatra Therefore although the king obtains the highest dignity in virtue of the anointing at the Rājasthya ceremony he at last at the completion of the ceremony takes refuge in the Brahman in the Brāhmanical caste as in his birth place that is he appoints a family priest Whosoever again from the pride of power despises lowers him his birthplace the Brāhmanical caste the Brāhmaṇa destroys his own birth place He by so doing is a very great sinner (in former times the Kṣatriya was also a sinner) by his wickedness because he injures his producer like in common life a man who injures defeats his superior is a very great sinner

12 स नैव व्यभयत् स विशमसृजत यान्येतानि देवजातानि गणश
आख्यायन्ते वसन्। रुद्रा आदित्या विश्वेदेवा मरुत इति ॥

He did not extend He created the Viṭ He is all those gods who according to their classes are called Vasus, Rudras Ādityas Viśvedevas and Maruts

(As Brahman did not extend before the creation of the Kṣatra) so even after the creation of the Kṣatra he Brahman did not extend for the work He did not extend because there was none to procure wealth He created the Viṭ to procure wealth for the performance of ceremonies Who again is the Viṭ? He is all those gods according to their classes (for almost all the Viṭs are called so as they are counted in classes for commonly they are only capable of collecting wealth when jointed together and not singly) the class of the Vasus is eight in number of the Rudras eleven of the Ādityas twelve of the Viśvedevas means either the thirteen sons of Viśva or all (sarve viśve) the gods and of the Maruts is seven times seven

13 स नैव व्यभवत् स शौद्र वर्णमसृजत पूषणमिय वै पूषेय२ हीद२ सर्व
पुष्यति यदिद किच ॥

He did not extend He created the caste of the Sūdras as the nourisher This *earth* is the nourisher, for it nourishes all this whatsoever

“He” in want of servants, “did not extend. He created the caste of the Sūdras” Which again is the caste of the Sūdras, created by him? “The nourisher” (Pūsan) because he nourishes Who again is that Pūsā? The text determines this in a special manner “This,” earth, “is Pūsā, for it nourishes all this whatsoever”

14 स नैव व्यभवत्तच्छ्रेयो रूपमत्यसृजत धर्मं तदेतत् क्षत्रस्य क्षत्रं
यद्धर्मस्तस्माद्धर्मात्परं नास्त्यतो अवलीयान् वलीया२समागा२सते
धर्मेण यथा राज्ञैवं यो वै स धर्मः सत्यं वै तत्तस्मात् सत्यं
वदन्तमाहुर्धर्मं वदतीति धर्मं वा वदन्त२ सत्यं वदतीत्येतद्व्येवै-
तदुभय भवति ॥

He did not extend, he created with concentrated power justice of eminent nature This justice is the preserver (Ksatra) of the Ksatra There is nought higher than justice Even the weak is confident to defeat the more powerful by justice, as a house-holder by the king Verily justice is true Therefore they say of a person who speaks the truth, he speaks justice, or of a person who speaks justice, he speaks the truth, in this manner verily it is both

“He,” after having created the four castes, did not extend “He,” from a fear of the ungovernableness of the Ksatra on account of his fiery nature, “created by

concentrated power justice of eminent nature This justice created of eminent nature is the preserver the governor even of the Kṣatra more fiery even than the fiery
 There is nought higher than justice because it governs even the Kṣatra for all are ruled by it In what manner? To this it is replied Even the weak is confident to defeat the more powerful than himself by the power of justice as in common life the house holder by the king who is the most powerful Therefore it is in this manner evident that justice is governing all because it is more powerful than all Verily justice is a case which has been decided according to legal evidence is true Here "true" means in accordance with the meaning of the Sāstra and justice means what is transacted in such a manner it is true if understood in accordance with the meaning of the Sāstra Because this is so therefore they those who are sitting near who are aware of the arguments on both parts say of a person who speaks at the time when a suit is transacted the truth that is according to the Sāstras He speaks justice i.e. he speaks according to fitness which is well known and pursuant to usage Thus on the other hand they say of a person who speaks in accordance with justice to usage he speaks in accordance with truth he speaks what does not deviate from the Sāstra In this manner verily it which has been mentioned before is both viz. the justice which must be made known and which must be practised Therefore justice as an object of knowledge and of practice governs all as well those who know the Sāstra as those who do not know them Therefore it is the preserver even of the Kṣatra Hence an ignorant person who is proud of justice acknowledge for the practice of its different parts its difference which is the cause of the Brahma Kṣatra Vaiśya and Śūdra castes These differences are by their own nature the causes of the different agents

- 15 तदेतद्ब्रह्म क्षत्रं त्रिदं सृष्टस्तदग्निर्नैव देवेषु ब्रह्मामनङ्गलक्षणा मनु येषु
 क्षत्रियेण क्षत्रिया वश्येन वश्य सृष्टेण सृष्टस्तस्मादनावेय देवेषु

लोकमिच्छन्ते ब्राह्मणे मनुष्येष्वेताभ्यां हि रूपाम्भ्या ब्रह्मभिवत् ।
 अथ यो ह वा अस्माह्लोकात्स्व लोकमदृष्ट्वा प्रैति स एनमविदितो
 न भुनक्ति यथा वेदो वाननूक्तोऽन्यद्वा कर्माकृत यदिह वा
 अप्यनेवविद् महत्पुण्यं कर्म करोति तद्वास्यान्ततः क्षीयत
 एवात्मानमेव लोकमुपासीत स य आत्मानमेव लोकमुपास्ते
 न हास्य कर्म क्षीयते अस्माद्भ्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥

This is the creation of the Brahma, the Ksatra, the Vit and the Sūdra He was in the form of Agni (fire) among the gods as Brahman, he was the Brāhmana among men, in the form of Ksatriya, Ksatriya, in the form of Vaisya, Vaisya, in the form of Sūdra, Sūdra Therefore among the gods the place (loka) is desired like through Agni only, among men through the Brāhmana, because in their forms Brahman became *manifest*

Then whosoever, through this world not seeing the self-like world, dies, him the latter, because unknown, does not preserve, as the Veda which is not read, or as other work, which is not done Even the great and holy work, which a person who does not know in this manner, performs, all this work of him, verily perishes at last Let a man worship the soul as *his* place Whosoever worships the soul alone as his place, his work does verily not perish For whatsoever he desires from the soul, the same he obtains

The passage "This is the creation of the four castes" "of the Brahma, the Ksatra, the Vaisya and Sūdra," serves as an introduction into the next sentence "He," Brahmā, the creator, "was in the form of Agni among the

gods that is to say in no other form. As Brahmā the Brāhmaraja caste he was the Brāhmaraja in the form of a Pūṣṭaraja Brāhmaraja among men. Assuming other modifications among the other castes he became in the Kṣatriya form a Kṣatriya whose tutelary deities are Indra and other gods (devas) in the Vaiśya form a Vaiśya and in the Śūdra form a Śūdra.

Because Brahmā the creator assumed *his* and other modifications among the Kṣatriya and other castes and remained unmodified only in Agni's form therefore among the gods the place the fruit of work is desired through Agni only that is to say by the performance of works dependent on Agni for on this ground is this Brahman evidently represented under the form of Agni the locality of works. Therefore it is established that by the performance of work through Agni the fruit resulting from it is desired. Among men through the Brāhmaraja. If among men there is a desire of the fruit to be derived from works there is no dependence upon works of which Agni etc is the cause. How then? The object of man is effected only by reliance upon the nature of the castes. Where however the accomplishment of the subject of man is subject to the gods there it is dependant upon work in conjunction with Agni etc. This follows also from the passage of the Smṛti. By muttering prayers the Brāhmaraja no doubt is successful whether he performs other work (work dependant upon fire) or not. Friend is called the Brāhmaraja. This is also evident from his leading the life of a religious mendicant. Therefore among men the place the effect of works is desired through the nature of the Brāhmaraja alone because Brahmā the creator in their forms in the forms of the Brāhmaraja and Agni the forms upon which the agents of work are dependent became manifest.

With reference to this some say it is the place of the supreme soul the attainment of which is desired through

without fear
the cause of obtain

Agni and the Brāhmaṇa' This is not true, because a subjection to ignorance existing, the division of the castes is introduced for the subjection to works, it is not true, moreover, because it differs from the next passage, for if here (in the present passage) by the term "place," even the supreme soul were declared, then in the next passage "Not having seen the self-like place," the predicate "self-like" would be absurd, for if there the common place (world) which is desired by dependance upon Agni, is different from the self-like place, then the predicate "self-like" is proper, because the meaning is the annihilation of the common place (world) after death, and because by the term "self-like" there is no going astray from the place of the supreme soul, but the works, performed by ignorance would go astray by the term "self-like" And by the passage. "Perishes certainly," the going astray of all the effects by works will be set forth By Brahmā the castes were created for the sake of work, and this work, because it rules all *castes* by the notion of duty and accomplishes the object of man, has the name of virtue

If therefore by this work alone the self-like place which is called the supreme soul, is obtained, although it is unknown, why then is it necessary to do anything with reference to its production? On this ground it is said in the text. "Then," which is to remove the objection of the opponent Whosoever through this "world," which is subject to transmigration, whose nature is the assumption of a body, whose causes are the desire and work of ignorance by believing in the work, dependent upon Agni, or by believing in work to be performed by the Brāhmaṇa caste alone, on account of the world which is transient, and whose nature is not self-like, "not seeing the self-like world," which is called soul from not going astray from the nature of the soul, *not seeing* "I am Brahman,"—"dies," the latter, (although "the latter" means the self-like world, yet it is unknown, concealed by the ignorance, as a horse, which is not recognised) "does not preserve him," as the tenth

soul in the well known example (*vide* p 110) does not preserve himself — by the removal of grief delusion fear and other faults. And as in common life the Veda which is not read does not teach work and whatsoever arise from it or as other work in common life for instance ploughing which is not done is not manifested by its own nature does not preserve him by the yielding of its fruit so the soul if unmanifested by its self like nature which is the eternal soul does not preserve him by the annihilation of ignorance.

But then does it not follow from the necessity that work obtains its effect by preserving the cause of the knowledge of the self like world and from the abundance of work, which is the cause of the desired effect that its preserving cause is undestroyable? No because every effect is liable to destruction. Therefore it is said in the text. Even the great as for instance many Āśvamedha sacrifices and holy work which obtains its fruit as if it were desired (although there has been no desire of its fruit) which a person of extraordinary magnanimity who does not know in this manner who does not know the self like place in the said manner continually performs under the notion that he shall thereby gain immortality all this work of him of the ignorant person verily perishes at last at the end of the enjoyment of the fruit because desire the effect of ignorance is its cause like some wonderful superhuman power (perished) which appeared by the delusion of a dream. Since the causes of it (of the work) viz ignorance and desire are not permanent it is necessary that its effects are also liable to destruction. Therefore there is no hope to preserve for ever the fruit of holy work. Therefore let a man worship the soul alone as the self like place the soul is the self like place for in this meaning is the self like place set forth in the text and here is the term of self like not applied. Whosoever worships the soul as his place what of him? It is replied in the text his work does verily not perish because there is even no work this is repeated here in order to

establish it firmly The meaning is, as there is constantly worldly unhappiness, consisting in the decrease of *the effect* derived from work, so there is not for him (the wise) as if one thinks if Mithila is burned, nothing burns me. Others¹ explain it to mean, that the work of the knowing worshipper of his ownself (soul) does not perish by the connection with a person who does not know Further, for the term of 'place' intimately connected with work, they in fact assume two meanings, one is the place in the state of manifestation, depending upon work, and bearing the name of Hiraṇyagarbha Whosoever worships this place, which is intimately connected with work, which is manifested and finite, the work of him, who knows the finite self as engaged in work, verily perishes But whosoever worships the world, which is intimately connected with work, comprehending it in its unmanifested state under the notion of cause, his work does not perish, because he knows the infinite self (soul) as engaged in work. This assumption is ingenious, but it does not accord with the Śruti, because by the term 'the place of self' the supreme soul, set forth in the text, is denoted

The text having mentioned (before) "the place of self," omits (now) the term "of self" and introducing the term "soul," shows its identity with the former by the words "whosoever worships the soul alone as his place" There is here no possibility for the assumption of a place, intimately connected with work

Moreover it (the place intimately connected with work) is different from the supreme *place*, whose object is knowledge alone By the passage "The soul is not the place," it is distinguished from the places, which are gained by inferior knowledge and the work of a son Therefore "the soul is not the place," and also. "His place is not measured by any work, this is his highest place" By these sentences, because they are determined, a corresponding meaning is proper Thus here also, because by the words "the place of self," the predicate is fixed

¹ *Viz*, the explanation, given by the Bhartṛprāpaṇca

If it is said that according to the passage for whatsoever it is improper that the place of self is the supreme soul for if it is certain that by the worship of him he becomes the supreme soul whatsoever he desires he obtains from the soul then the declaration with regard to the fruit is improper unless it is to obtain that soul. We contradict because it has the object to extol the worship of the world of self for the meaning is from the place of self alone all that is desired is obtained anything different from it is not to be asked for because all desires are satisfied as it is said in another passage of the Śruti (Ch. U 7th Pr 16th Kh B I Vol III p 524) From the soul is life from the soul hope. Or it means to show the state of the universal soul as before (p 66) For if the supreme soul is declared it is right to apply the term soul in the passage for from the soul (p 93) and it means from the place of self which is set forth as soul in the text. Otherwise it would have been said with a predicate from the place of work in its unmanifested state in order to remove *thereby the idea of a place of the supreme soul in accordance with the text and to remove the state of manifestation for since it set forth in the text and determined another state not authorized by the Śruti is impossible*

16 अथो अथ वा आत्मा संपा भूतानां लोकं स यज्जुहोति यजते
 तेन देवानां लोकोऽयं यज्जुहोत तेन रुपाणामयं यतिरतृभ्या
 निरृणाति यत्प्रणामिच्छते तेन पितॄणामयं यन्मनुष्यान्प्रासयते
 यदेभ्याऽश्नन् ददाति तेन मनुष्याणामयं यत्पशुभ्यस्तृणान्क
 पिबन्ति तेन पशूनां यस्य गृह्युश्चापदा वयासस्यापिपीति काम्य
 उपजीवन्ति तन तेषां लाका यमाह वै स्वायत्तकारिणि
 मिच्छेत्तस्य हेवविद् सवाणि भूतान्यग्निमिच्छन्ति तद्वा
 एतद्विदित मीमांसितम् ॥

Next that soul (self) verily is the place of all beings

He is the place of the gods by what he offers and sacrifices, further of the Rsis by what he learns, further of the forefathers (Pitrs) by what he gives to the forefathers, and by his exertions about offspring, further of men by housing them and giving them food, further of cattle by finding them grass and water, further of beasts of prey, birds, etc., down to ants, by sustaining their life in his dwelling. As every one desires the continuance of his place, so verily desire all beings welfare for one who thus knows. This verily is declared and considered.

“Next that soul verily” It has before (in the last section, describing the state of ignorance) been said, that the ignorant in the conscious pride of caste and order of life, etc., and governed by the law, is, like a beast, subject to another by the necessity of performing the works of the gods and others. Which again are the works by the necessary performance of which he becomes, like a beast, subject to another? And who are the gods and others whom he assists, like a beast, by works? Both is explained in the text. The term “next” is intended as an introduction to *the present* sentence. The house-holder, as set forth in the text, who is subject to work, ignorant, and endowed with body, senses, etc., is here called “that soul.” The meaning is “he is the place,” the object of enjoyment, “of all beings,” from the gods down to the ants, because he affords assistance to all by works which are commanded with reference to the different castes and others. By what special again affording assistance does he become the place, for what special being? The answer is “By what he,” the house-holder, “offers and sacrifices.” Sacrifice with reference to the deity is an abandonment of wealth (to the deity). If it is performed until the sprinkling of *the water* (on the head of the sacrifice), it is Homa. By this work, *viz.*, by Homa (offering) and sacrifice (Yāga) which it is his

duty to perform he is like a beast subject to the will of another the place of the gods Further by what he reads, viz his daily reading of the Vedas he is the place of the Rsis Further by what he gives to the forefathers viz the oblation water etc and by his exertions about offspring by that work which he is bound to perform he is the place of the forefathers Further by housing men by giving them place water etc in his house and giving them food viz them who ask him for it whether they live in his house or not he is the place of men Further by finding giving them grass and water he is the place of cattle Further of beasts of prey birds together with ants by sustaining their life in his dwelling with grains and (particles of food gained) by the cleaning of the sacrificial vessels he is the place of them Because by those works he affords assistance to the gods etc therefore as every one desires continuance of his own place of his own body desires the preservation of his nature from the fear of losing his nature sustains it always by nourishing protecting it etc so verily desire all beings the gods and others the above mentioned continuance of life for him who thus knows who thus frames his soul I am to be enjoyed by all beings I like a debtor am bound to make return that is to say they preserve him for the continuance of their own existence as house holders preserve cattle Therefore it is said It is not pleasant to them This verily that the said works must necessarily be done like the paying of a debt is declared in the chapter of the five great sacrifices (the five great sacrifices viz to all beings to men to the forefathers to the gods and to Brahman) and considered and proved as necessary by consideration in the chapter of the distribution of the thing required for the five great sacrifices (Avadanaprakarana)

- 17 आत्मेवेक्ष्य आसीदेक एव सोऽनामन्त जाया मे स्यादन्
 नजायेयान वित्त मे स्यादन् कम कुर्वीयेत्येतावान् वे कामो
 नेच्छन्श्च नातो भूयो निन्देत्तस्मादप्येतर्लोकाकी कामन्ते जाया

मे स्यादथ प्रजायेयाय वित्त मे स्यादथ कर्म कुर्वीयेति स
 यावदप्येतेषामेकैक न प्राप्नोत्यकृत्स्न एव तावन्मन्यते तस्यो
 कृत्स्नता मन एवास्यात्मा वाग्जाया प्राणः प्रजा चक्षुर्मानुष वित्त
 चक्षुषा हि तद्विन्दते श्रोत्र देवः श्रोत्रेण हि तच्छृणोत्यात्मैवास्य
 कर्मात्मना हि कर्म करोति स एष पाङ्क्तो यज्ञः पाङ्क्तः पशुः
 पाङ्क्तः पुरुषः पाङ्क्तमिदं सर्वं यदिदं किंच तदिदं सर्वमाप्नोति
 य एवं वेद ॥

Self (the soul) alone was this before, he was even
 one He desired Let me have a wife, again, let me
 be born, again, let me have wealth, again, let me
 perform work. So far extend verily desire For
 without desire one does not get more than this.
 Therefore also now a person, when alone, desires
 Let me have a wife,—again, let me be born, again, let
 me have wealth, again, let me perform work As long
 as he does not obtain one of them, so long he thinks
 himself incomplete His completeness is this, that the
 mind is his self (soul) and speech his wife

Life is their offspring, the eye the wealth of man,
 for by the eyes one obtains it, the ear *the wealth* of the
 gods, for by the ear one hears it, self is even his
 work, for by self one performs work

The sacrifice is five-fold, the animal, five-fold, the
 man five-fold, five fold this all whatsoever Whosoever
 thus knows, the same obtains this all

“Self alone was this before” If the knower of
 Brahman is liberated from the state of cattle, which con-
 sists in the bondage of duty, by whom then has he been

made subject to the bondage of work and not again to the practice of knowledge which is the means of liberation? Is it not said The gods preserve? Certainly but they preserve those who by the performance of work obtained their own (the gods) state otherwise it would be in their power to bestow the effects of actions not done or destroy the effects of actions done (that is to say otherwise they would be partial) but they do not preserve a common man who has not obtained a special perfection Therefore it must be the same (who makes him subject to the bondage of work) by whose power a person subject to work is getting out of his own place Is that not ignorance? for the ignorant getting out of himself is engaged in work? No ignorance also is not the cause which makes one to engage in work for its character is to conceal the true nature of a thing but it may be the cause of making one to engage in work in the same manner as blindness in the cause that one is liable to fall into holes etc If this is the case then say what cause one to engage in work? This is set forth viz it is willing desire Thus it is said in the Kāṭhaka (4 to P 2 B I Vol VIII p 123) Remain ing in their nature ignorance youths engage in actions follow external object of desire In the Bhagavad Gita

It is desire it is anger etc (B G 3rd A 37) And in Manu Desire is the cause of all engagements in action (M S 2d A 4) This meaning is in all its detail proved throughout this whole chapter Self alone was this before Self alone viz the person who is ignorant by his own nature who is to be comprehended under the notion of effect and cause the Brahmachāri (the religious student) Before Previous to the union with a wife he is called self

There was no object of desire as a wife etc different from this self He was even one possessed of ignorance the cause of the desire of a wife etc he was even alone he was pervaded by ignorance the nature of which is to assign to one's own soul the assumptions of agent action and fruit He desired What? Let me have a wife Let me the agent have a wife the cause of the

performance of work, without her I am not a fit agent for work, therefore to accomplish the performance of work, let me have a wife "Again, let me be born," let me be produced as offspring "Again, let me have wealth," cows, etc., by which work is accomplished "Again let me perform work," the cause of elevation and liberation, *viz*, let me perform work, by which liberated from my debt, I may obtain the places (worlds) of the gods, etc., and the ceremonial rites for objects of desire which are the causes by which a son, wealth, heaven, etc., are effected "So far extends verily desire," which means, desire is limited to those objects So far extend the objects which are to be desired, *viz*, a wife, son, wealth and works, *viz*, the desire or cause The three worlds, the world of man, the world of the forefathers, and the world of the gods, are the effects of this desire as cause, for the desire, as cause referring to wife, son, wealth and work, is for their sake Therefore this is one desire, and the *other*, the desire of the worlds, which is also a desire, depends upon a cause, in this manner desire is two-fold Hence it will be afterwards (B Ā, p 592), said "These two desires." Because every action is undertaken on account of its effect, therefore it should be understood, that by the passage "So far extends desire" the worlds are necessarily implied, and *therefore* declared, for if eating is mentioned, it is not necessary to mention also satisfaction, because eating is merely for the sake of it These two desires, characterised as cause and effect, are the longing, by which compelled, the ignorant, who is subject *to work*, like the silk-worm, encases his self (soul), *that is to say*, on the road of action not attending to himself (the soul), *and* having got out (of himself,) he does not know his own place (the place which is like himself) Thus it is said in the Taittirīya "Bewildered by fire, teased by smoke, he does not know his own place" How again is it ascertained, that *desire* extends so far, because desires are infinite, for desires have no end? On this account the reason is stated Because "without desire one does not get more than this," which consists of effect and cause, for, beside cause and effect,

ne being either perceived or not perceived is to be gained in the world for the object to be desired is desire and as this does not exist without them cause and effect it is proper to say "So far as exclusively desire" Hence it is said "Which the object of action of the ignorant subject is" "no fold desire" "either desire as effect or as cause" whether it is perceived or not perceived. Above this with the wise must be created. It causes in this manner the inferior self (will be destroyed before death and also he who perceived him) for this is the law of the world and in the same manner was this the creation of Prayipati for it is said (p 66) he was created by ignorance. Then (pp 67-68), Hence excited by desire a person is not happy when alone to remove the unhappiness he desired a wife he approached her hence sprang forth this creation. —Therefore after this creation "at a now" at the present time "a lonely person before his being married desire in accordance with what has been said "let me have a wife —again let me be born —again let me have wealth —again let me perform work. As long as he who is thus desirous and endeavouring of getting all a wife etc. as long as he does not obtain one of them one of what has been mentioned a wife etc. so long he thinks himself incomplete. At last when he obtains all of them his completeness ensues but when he cannot accomplish his completeness he is in the state of incompleteness then for the accomplishing of his completeness the text says "His completeness" the completeness of him who as before mentioned is conscious of incompleteness is this. What? (to show this) the totality of effect and cause is divided. Here (in this division) the mind is (for everything else produced from the totality of cause and effect is governed by it) by its superiority his self (the soul) which means like his self as the master of the family is like the soul of the wives etc. because his wife son etc. follow him. In the same manner is the mind here assumed as the self for the sake of completeness and thus also speech his wife on account of speech being in like manner governed by the mind. Speech is sound whose

characteristic is directing, etc., is received by the mind through the ear, etc., considered and revered, in this manner is speech the wife of the mind. From both, speech and mind, represented as wife and husband, was produced life for the performance of work, therefore "life is their offspring," as it were. There (if self, wife and offspring are present) work characterised by the effort of life, etc., is to be accomplished by the wealth perceived by the eye, and therefore is "the eye the wealth of man." Wealth is twofold, wealth of man and other wealth, therefore it is said, "of man," to distinguish it from other wealth, for cattle, the wealth connected with man *and* perceptible by the eye, is accomplishing action therefore it represents it. Hence by connection is the eye the wealth of man. "for," because, "one obtains," perceives "it," the wealth of man, cattle, etc., "by the eye" (therefore is the eye the wealth of man). What again is the other kind of wealth? "The ear the wealth of the gods," because knowledge is the object of the gods. Knowledge is the wealth of the gods. Therefore in our case is the ear even the object of wealth. Why? "For by the ear", because by the ear "one hears it," the wealth of the gods, knowledge, therefore is the ear even the wealth because knowledge is the dependent on the ear. How again is work to be performed by those agents the first of which is self, and the last wealth? The answer is "Self is even." Self means *here* the body. How again is self (the body) the representative of work? because it is the cause of work for him (the sacrificer). How is it the cause of work? "For by self," by the body, "one performs work." In this manner is the completeness, whose characteristics are external objects, as a son, etc., accomplished for him, who thinks himself incomplete. In this manner, therefore, "The sacrifice is five-fold," to be performed by five, even in the case of a person who has ceased from work, where it is to be performed by symbols alone. How again is the symbol by the mere apprehension of five, called a sacrifice? Because an external sacrifice also is accomplished by men and animals, and there are five men and five animals, by the application of the mentioned five, mind, speech, etc.

Therefore it is said The animal five fold the man five fold Although the notion of animal is found also in man yet there is a difference between them wherefore man has been separately mentioned What more? Five-fold this all the cause and effect of the work whatsoever Whosoever thus knows whosoever in this manner represents the five fold sacrifice as himself the same obtains this all the world under the notion of himself

FIFTH BRAHMANA

- 1 यत्सत्त्वानि मेत्या तत्रा न विपा । पृथक् च त्राण्य दे
 दवानामासत् । श्रीया नादुर्य पशुभ्य एक प्रायश्च त-
 न्मिन्मर्षे प्रतिष्ठित या प्राणिनि यम न तन्माताति न
 क्षीयन्तज्यमाणाति तत्रा । या वैताग्निनि व साडमन्ति
 प्रतीक्रेन स दवा वि यच्छति स ऊन्मुप नीरतीति १ त्वा ॥

Of the seven provision which the father created by understanding and penance he has assigned one as the common to *all* and two to the gods three he made for himself one he gave to the animals for upon this all is founded whatsoever breathes and whatsoever not breathes Why are they not destroyed although always consumed? Whosoever knows the cause of the non destruction eats the principal food he goes to the gods he lives eternally

There (in the last Brāhmaṇa) ignorance has been introduced by the words Whosoever worships another deity in such a manner He is another another am I the

same does not know" (B, Ā., p 118) It has also been said (p 200), that the person, who has the consciousness of caste and of the different conditions of life (*viz*, of a religious student, a house-holder, of one who retires to the forest, and of one who lives merely for the contemplation of God), who is ruled by his duties, who, compelled by desire, affords assistance to the gods, forefathers, etc, through sacrifice and other rites, is the place for all beings And as by each and all of his works he has been created as the place to be enjoyed by all beings, thus he has created all beings and the whole world for his own enjoyment The meaning is, in this manner, everybody, in accordance with his knowledge and work, is the enjoyer and enjoyment, the agent and the object of action of the whole world To understand the identity of the soul, we shall say with reference to knowledge in the chapter treating on the knowledge of the universal essence (*madhu* lit honey) "All is the effect of all, one universal essence"

He created by the five-fold work whose object in desire, *viz*, by the *five-fold* sacrifice, etc, the world for *his* enjoyment, and also by knowledge (for his consideration) This whole world is seven-fold divided according to it being cause and effect They (these parts) are called provisions, because they are objects of enjoyment Hence (by the creation of them through work and knowledge) he is the father of those provisions Those Mantras "Of the seven provisions," etc, are here assumed as Sūtras, because they show, compendiously, the meaning of those provisions together with their application (The term "Yad" is here an adverb in connection with 'he created') By "understanding," knowledge, and "penance," work, for knowledge and work are the meanings of the terms "understanding," and "penance," because they are topics of the text, and not "the literal meanings of them" "understanding" and "penance," because they are not topics of the text, for the five fold work, to be accomplished by a wife, etc, and afterwards knowledge by the words "who thus knows, etc," have been set forth in the text Therefore it must not be doubted, that understanding and penance are well known

not turn from sin, for it is mixed “*And two to the gods,*” *viz*, the sacrifice and the oblation. Again, others say they mean the ceremonies at the new and full moon Therefore it is not their nature to be associated with desires “One he gave to the animals” This is milk, for before men as well as animals subsist on milk alone Therefore they feed the child, when born, either with melted butter, or put him to the breast Then they call the babe born, for he does not eat grass

Upon this all is founded, whatsoever breathes and whatsoever not breathes, for on milk all is founded, whatsoever breathes and whatsoever not breathes The saying “a person, offering throughout the year with milk, overcomes the second death,” let none understand this in such a manner Which day a person sacrifices, the same day he overcomes the second death A person who thus knows, will overcome the second death that day on which he offers, for he gives all the eatable food to the gods For what reason do they not decrease, although they are continually consumed? The soul is verily the cause that they do not decrease, for he again and again produces this provision

“Whosoever knows the cause that they do not decrease, the soul is the cause that they do not decrease, for he produces this provision by understanding, by understanding and by works, if he did not produce it, it would verily decrease, “he eats food in the true manner,” true means principal, therefore he eats food

in the principal manner he goes to the gods he lives upon strength this is said for the sake of praise

Here is the sense of the Mantras on account of their obscurity difficult to be understood hence the Brāhmaṇa is engaged in the explanation of them There what means the *Mantra* Of the seven provisions which the father created The answer is given by the term for which is to show that the meaning is well known for the meaning is that the meaning of the Mantra is well known, and therefore by the repetition of the Mantra The provisions he produced is to indicate that the meaning is well known Therefore the Brāhmaṇa says without hesitation

For the father created by understanding and penance But how then is the meaning well known? The answer the causes are The nature of a father with regards to those causes producing the worlds of which the first is a wife and the last work is evident and it is also declared by such passages as Let me have a wife There it has been declared that the wealth of the gods—viz knowledge—work and a son are the cause of the creation with reference to the worlds in their nature as effects (that is to say as the result of good or bad actions) And also that which will be said is well known Therefore it is proper to say By understanding etc for desire whose object is (enjoyment of) fruit is well known in common life and also desire whose object is a wife etc which is set forth in the passage So far extends desire but as to the object of the knowledge of Brahman (which is liberation) desire is impossible because then all is one and the same There by (by showing that the cause of the world is desire produced by ignorance) it is also said that the world is created by natural unscriptural knowledge and penance This follows also from the reason that work and knowledge are the cause of consequence which are not desired down to the state of inanimate matter But it was intended to explain the relation of effect and cause in accordance with the Sūtra for in the desire to establish the knowledge of Brahman there is included the intention to describe the

state, in which the world is disregarded, for this whole world, whose nature is manifested and not manifested, is impure, transient, a compound of cause and effect, the object of unhappiness and ignorance, and therefore for him who has no regard for this world, the knowledge of Brahman is to be commenced

There, by the division of the provisions, their application is set forth "He assigned one as the common to all," this is a part of the Mantra. Its explanation is as follows "The common provision to all" to all enjoyers, what is it? "that which is eaten," enjoyed by all beings day by day, this common food, the object of all enjoyers, the father assigned after the creation of the provision

"Whosoever worships," which means is attached to, (for worship means also attachment, as it is clear from common expressions such as "He worships the teacher," "he worships the king,") "it" viz, the common provision, which is to be enjoyed, the cause of the preservation of all living beings, whose principal object is the enjoyment of provision for the sake of the preservation of the body, and not work for the sake of something unseen, "the same," being of such a nature, "does not turn," is not liberated, "from sin," from vice Thus a Mantra says "He enjoys useless food," etc (Kr Yajur Brāhmana 2d Adh 8th Pr 8th Anva) Also the Smṛti "Let him not cook food for himself" (alone) "He, who eats, without giving to the guests, is a thief Even a person who procures abortion,¹ becomes free from sin if he eats food after he has first distributed it"

Why again does he not turn from sin? "for it is mixed", for the property, which is enjoyed by the living creatures, is undivided (and therefore it does not belong to one as the property, left by a father, does not belong to any of his sons, before it is divided) because it is the object of enjoyment for all Even the morsel which is put into the mouth is observed to cause pain in the mind of another for,

¹ According to Ānanda, a person who kills a high caste Brāhmana

while there is the desire let me have it the hope of every one is thereby excluded. Therefore it is impossible to take even a mouthful of food without giving pain to another. Thus it is said in the Smṛiti. It is the guilt of man etc.

Some (the Bhartṛprapañcā) say. The food called that of the Viśvedevas which is daily given by the house holder is *here* meant. This is not evident like the fool which is an object of enjoyment for all living being nor does it agree with the passage that which is eaten. Because the food which is called the food of the Viśvedevas is included in the food which is an object of enjoyment for all living beings therefore it is proper to understand the food which may be eaten by a dog a Candāla etc. for it is the food which beside the Viśvedevas is taken by a dog Candāla etc. In this case the expression that which is eaten is proper for if food is not to mean general food then it must be said that it has neither been created nor applied by the father but it has been granted that all food has been created and distributed by the father and it is very improper to say that a person who has performed the work which is called that of the Viśvedevas and which is in accordance Śāstras is not released from all sin. Nor is there a prohibition of it nor is it like the action of catching fish blamed for its own nature because it is performed by good people and because the Śruti declares it sin if it is not done moreover otherwise also sin is obtained for it is said in a Mantra. I am food I eat him who eats food —

And two to the gods. This is a part of the Mantra. Which are the two provisions which after their creation he assigned to the gods? The answer is. The sacrifice (Hutam) and the oblations (Prahutam).¹ Sacrifice is an offering in the fire. The oblation is the taking of the offerable food after the sacrifice. Because the father made over these two provisions the sacrifice and the oblation to

¹ The Brahmana has twice daily to perform the ceremony of Homa (the offering of ghee in fire). When the food is ready a part of it is to be offered in the fire to the gods this is called Hutam while another part is thrown on the ground as an offering to those gods who are called Dharmadī.

the gods, therefore at this time house holders also "sacrifice to the gods," thinking, this food must be given by us to the gods, "and offer," which means, and having sacrifice, take the offering "Again others say," the two provisions which were given by the father to the gods, are not the sacrifice and the oblations, what then? "They mean the ceremonies at the new and full moon (Darsapūrṇamāsau). Here, according to the first supposition, it will be said, because there is no difference with reference to the dual number (dve, two provisions, which may be as well applied to Hutaprahuta as to the Darsapūrṇamasau) and because *they* (the Huta and Prahuta) are otherwise known, it means the sacrifice (Huta) and the oblation (Prahuta) But although the dual number accords also with the sacrifice and the oblation, yet the ceremonies at the new and full moon are also performed by the Śrauta fire, ¹ and the notion of their being provisions, is yet better known, because they are declared in a Mantra ' And if a quality and the thing to which it refers, are obtained (at the same time) the latter must first be comprehended, but to the ceremonies at the new and full moon the idea of priority must be assigned rather than to the sacrifice and oblation. Therefore it is proper to think of them by the words "And two to the gods" Because those two provisions under the name of the provisions at the new and full moon, were designed by the father for the gods, "therefore," in order to remove any objection, that they are made for the gods, "it is not their nature to be associated with desires" (istī,) that the term "istī" means desire, is clear from the Satapatha Brāhmaṇa, (the affix uka in the word "Istīyayuka," means a natural inclination)

"One he gave to the animals" Which is the one provision which the father gave to the animals? "This is milk" How again is it known, that the animals are the possessors of that provision? The text answers 'For

¹ The house-holder has to perform his daily ceremonies, etc., by the Smārta fire (the fire ordained by the Smṛti) and the ceremonies at the new and full moon by the Śrauta fire (the fire ordained by the Śruti)

before because before at first men as well as animals subsist on milk alone therefore this provision is proper for them how could they otherwise before subsist on it in accordance with a law ? How do they before subsist on it ? The answer is Because men as well as animals subsist on that provision (as this application is made at the commencement although there existed also *other* provisions) therefore they the three castes either feed cause to eat the child when born at the ceremony of its birth with melted butter together with gold¹ or they put him afterwards to the breast they cause him afterwards to drink *milk*. As it is natural for the others (i.e. for animals different from men) they put *the young animal* first to the breast Then they call the babe born " Of what size (that is to say age) is the babe ? To this question it is replied for he does not eat grass even until this day he does not eat grass which means that a very young child even until this day lives upon milk And what has before been said that at first at the ceremony after birth they subsist on melted butter and others on milk (i.e. that they subsist upon milk morely this makes no difference) for melted butter is of the same nature as milk being a modification of it Why is the provision for animals which was before (in the Mantra) given in the seventh case explained *here* in the fourth ? *This is done* because thereby the work is accomplished for all work which refers to burnt offerings etc depends upon milk as its cause

And this work (milk) which is to be effected by wealth is to effect the three provisions which will be mentioned as the before mentioned two provisions of the ceremonies at the new and full moon (are the cause of the three provisions) therefore it (milk) being a part of the work (ceremonial work) it is declared to be identical with work Moreover since there is no difference as to its being a cause (as this provision milk is a cause in the same way as the former two

¹ It is only a touching of the tongue with melted butter mixed with gold

provisions are) and hence the meaning (of the two former provisions with milk) is similar, the succession (in which the topics are described in the Mantra) is disregarded (*It is no reason, that the explanation should not have been made in a different order*) It is also done, because the explanation is *thereby made more easy*, for the provisions, when *treated* one after another, can be easily explained, and, when explained, are easily understood

“Upon this all is founded, whatsoever breathes and whatsoever not breathes” What is the meaning of this? The answer is “Upon this,” the animal provision, “all,” be it characterized as belonging to the soul, or to the material sphere or to the superintendence of deities, the whole world, is founded, “whatsoever breathes,” endowed with the effort of breathing, “and whatsoever not breathes,” immoveable matter, as rocks, etc. And there (in the text) it is explained by the term “for,” which illustrates anything already well known How *can it be said that* the notion “to be the foundation of all,” belongs to milk? On account of its being considered as cause And it is the intimate cause of all the works connected with burnt-offering, and by its nature a modification of the oblation of a burnt-sacrifice That it is the whole world (which is founded thereon) is established by a hundred passages of the Śrūti and Smṛti, wherefore it is proper to explain it by the term “for” “The saying” in other Brāhmanas, “a person, offering throughout a year with milk, overcomes the second death” (here by the year are in fact meant three hundred and sixty days, and in them there are seven hundred and twenty burnt-offerings) The bricks¹ which are collected *by the sacrificer* in accordance with the Yajur Veda and the days and nights of the year, obtain Prajāpati in the shape of the fire, which is called Samvatsara (the annual fire). Having performed in this manner offering throughout the year, a person overcomes the second death, having died he becomes like the gods, and does not die again This, which

¹ The sacrificer, or in his stead his appointed substitute, is after every daily ceremony to put down a brick to mark the number of ceremonies he has performed in the year

is said in the passages of other Brāhmanas let none understand this in such a manner let it not be explained thus Which day a person sacrifices the same day he overcomes the second death it does not depend upon the practice of the whole year A person who thus knows what has been said that Upon milk all is founded because all is a modification of the burnt offering of milk obtains the nature of the world (of Prajapati) in one day Thus it is said He overcomes the second death the sage once dying being separated from the body becomes the universal soul (the nature of all) which means does not assume a finite body for dying again What again is the reason that by gaining the nature of all he overcomes death? It is replied for he gives because he gives all the eatable food to the gods to all of them by his morning and evening burnt offerings therefore it is proper that he—after having made his whole self like a burnt offering after having gained one identical nature with all the gods by his being the provision of all the gods and after being like all the gods—should not die again In this manner it is also said in a Brāhmaṇa The self-existing Brahman (in the form of Hiraṇyagarbha) performed penance Then he reflected Verily there is a limit of penance alas let me offer myself in all beings and all beings in my self therefore having offered himself in all beings and all beings in himself he obtained by his excellency over all beings his kingdom his dominion For what reason do they not decrease although they are continually consumed? From the time that the provisions after their creation were given by the father to the seven different enjoyers they are consumed by them Since they (the provisions) are the cause of their (of the enjoyers) preservation and since there continually without interruption is a decrease of what has been made their decrease is proper But they do not decrease as is evident from the world continuing in an unshaken manner hence there must be a cause for it that they do not decrease Therefore it is asked For what reason again do they not decrease The reply is The soul is verily the cause that they do not decrease

As the father was before the creator of the provisions by understanding, and *as he was* enjoyer by the five-fold work in connection with a wife, etc., in the same manner also those, to whom the provisions are given, although they are enjoyers of those provisions, are fathers, they produce by understanding and penance those provisions. It is then declared the soul which is the enjoyer of the provisions, is the cause, that they do not decrease. How is it the cause, that they do not decrease? The answer is: "For he," because he "again and again produces this provision," *viz.*, this seven-fold provision, which is to be enjoyed, the characteristic of which is to be cause and effect, and which consists in the effect of work, "by understanding, by understanding," by knowledge which will take place at this or the other time, "and by works," the effects of speech, mind and body. "If he did not produce it," the mentioned seven-fold provisions, even for an instant, by knowledge and works, then he would be separated from the permanent enjoyment, "it would verily decrease." And the meaning is therefore, because the soul, the enjoyer of the provisions, uninterruptedly produces *them* according to *his* knowledge and action, therefore is the soul the cause that they do not decrease, as it is a constant agent, therefore the provisions, although consumed, do not decrease. Hence the whole world, the totality, characterized by knowledge and the result of action, consisting of effect and cause, being the effect resulting from action, because it is an expanse, concreted by the actions and desires of numberless embodied souls, joined together, of a moment's duration, impure, without substance like the continuation of a light *reflected* on the current of a river, without substance like the trunk of the plantain-tree, like foam, like a deception, like the water in a mirage, like a dream, etc., although changeable and transient, appears to be substantial to those whose knowledge is formed by it. For the sake of disregarding the world it is said "He produces this provision by understanding *and* by works. If he did not produce it, it would verily decrease", for in this manner *the disregard* of those who disregard the world has success therefore the

science of Brahman will be commenced in the fourth chapter

Whosoever knows the cause that they do not decrease —the three provisions to be mentioned are by this opportunity explained in this manner the effect of true knowledge is set forth. Whosoever know the cause that they do not decrease the soul is verily the cause that they do not decrease for he produces this provision by understanding by understanding and by work if he did not produce it it would verily decrease —he eats food in the true manner. The sense of this is explained in the principal manner. Whosoever knows in the principal manner that the cause of the non-decrease of the provisions is the father the soul he eats the food. a person who knows is not placed as the ignorant is in accidental relation to the food having become the substance of the provisions he is alone the enjoyer he does not become an object of enjoyment (for others) he goes to the goal obtains a godlike state he lives upon strength and immortality this is said for the sake of praise it has not another meaning relative to an invisible effect

३ प्रीष्यात्तनुं इति मत्ता वात प्राण तान्वातान्नुत्पन्नान्वात्ता अभूव
नात्तन्वात्ता अभूव नाश्रीषिति मत्ता येन पश्यति मनसा
शृणाति । वात मन्वा विविदिन्वा श्रद्धाञ्जला शृति-
शृतिर्ग्रीर्मीति वेत्त ये मन एव तेनापि शृष्टा उपमृष्टा मनसा
विज्ञानाति य कथं शान्ता वागव स्यात्तन्वात्ता हि न
प्राणाञ्जाना व्यान उत नानाञ्जान एवेतन्वात्ता प्राण
पतन्मनो वा श्रयणा ना वाद्मनो मत्तामय नागमय ॥

Three he made for himself viz mind speech and life these he made for himself I was absent in mind I did not see I was absent in mind I did not hear in this manner it is evident that a person sees with the mind hears with the mind Desire determination, uncertainty belief unbelief steadiness,

non-steadiness, shame, intellect, fear, all this is the mind alone. Therefore, when touched from behind, a person knows by the mind. Every sound whatsoever is speech, for it extends as far as the end, for it is not an object of *manifestation*. The vital air, which goes forwards, the vital air, which goes downwards, the vital air, which goes everywhere, the vital air, which goes upwards, and the vital air, which equalises, vital air, all this is life (Prāna). Thus modified the soul is the modification of mind, the modification of speech, *and* the modification of life.

The three provisions, mentioned before which are the effects of the five-fold work, exceed in value the others on account of their nature as effects and of their extensiveness. For the separate explanation of them, the present section, from the words. "Three he made for himself," until the end of *this* Brāhmaṇa is commenced. What is its meaning? The answer is "Mind, speech *and* life, these 'three provisions, these mind, speech and life, "*he*," the father, at the commencement of the creation, "made for himself," for his own sake. With reference to them there is a doubt as to the existence and nature of the mind, hence it is said the mind exists as something different from the ear and the other external organs, because it is well known, that, although there is a connection of the soul with the objects of the external organs, yet a person does not (always) apprehend a present object. A person, when mind wandered somewhere else, "I was absent in mind, I did not see." In the same manner when asked "Dost thou hear my word?" *he answers* "I was absent in mind, I did not hear." Therefore, it is evident that that, in the absence of which a knowledge of form, sound, etc., by the eye, ear, etc., (*the instruments fit to apprehend forms, sounds, etc.,*) does not take place, although they (eye, ear, etc.,) are in connection with their respective objects, and by the

presence of which such a knowledge takes place — is some thing different named the mind the internal organ connected with the objects of all the *other* organs. Therefore in this manner it is evident that a person — every person — sees with the mind hears with the mind because the mind being disturbed there is no seeing hearing etc. The existence of the mind having been proved the following is said with reference to its nature. Desire — the wish to be united with a woman etc. — determination — the ascertaining of a present object of white blue etc. — uncertainty — doubt — belief — the knowledge of the existence of actions whose effects are not perceived of duties etc. — unbelief — the knowledge opposite to the former — steadiness — the firmness in pain of body etc. — non-steadiness — the opposite of the former — shame — bashfulness — intellect — knowledge — fear — apprehension — all this etc. is the mind — are forms of the mind of the internal organ. Another reason is also mentioned for the existence of the mind. Because when touched from behind by some body unperceived by the eye a person is aware by discrimination this is a touch of hand that a touch of the knee therefore exists an internal organ called mind. If there were nothing which discriminates called mind how could there be discrimination by the mere skin therefore the mind the cause of the possibility of discrimination exists. Its nature has already been shown.

The three provisions the effects of actions — mind speech and life are here to be explained inasmuch as they are subservient to the soul as they have their material sphere and as they are superintended by duties. Among them — among mind speech and life as subservient to soul the mind has been explained. Now speech will be explained. Every sound whatsoever — either that which is characterized as a letter etc. to be pronounced through the palate and other organs by the agency of living beings or the other *śabda* produced by drums clouds etc. — every sound is speech. Such is the nature of speech now its effect will be mentioned. For it for

speech "extends as far as the end," the conclusion of what is to be named, the determination of the same, "for it" again, as being the manifest, is not to be manifested, as is what is to be named, because its nature is to manifest like a light, etc., for what manifests, as a light and the like, is not manifested by some other manifestation. In the same manner speech which manifests, is not manifested itself. Thus the *śruti* removes the *regres sum in infinitum* (that anything which manifests, supposes something else by which it is manifested, etc.) It is not an object of manifestation, and the meaning is, manifestation is the effect of speech. Now "the vital air, which goes forwards," (respiration, *Prāṇa*) is explained. Respiration is the function of the heart which is to be discharged by the mouth and nose. Respiration (*Prāṇa* is derived from *Pranayana*, taking forwards) "The vital air which goes downwards," (flatulence, *Apāṇa*) whose function is downwards, from the carrying away of excrements, urine, etc., the vital air which goes everywhere," (circulation *Vyāṇa*) has its place from the navel (throughout the whole body) and is called *Vyāṇa* from its function of regulating (*Vyāyamāṇa*), it is the union of the functions of respiration and flatulence and the cause of energetic action. "The vital air, which goes upwards," (Eructation *Udāṇa*) is the getting stout, it is the cause of going upwards, the function of rising from the sole of the feet to the head, "the vital air, which equalises," (assimilation, *Samāṇa*) because it equally (*Samam*) carries (distributes) what is eaten and drunk its place is the stomach, and its function to digest the food, vital air (*Ana*) is the common function of all those special functions, and united with the common effort of the body. "All this," the whole of the mentioned functions of respiration, etc., is life (*Prāṇa*). Life, as having a function and subservient to the soul, is not mentioned, but its action has been explained by showing the division of its functions. Explained are the provisions called mind, speech and life, in their relation as subservient to the soul. "Thus modified," *viz.*, by the modifications commenced by mind, speech and life, as referring to *Prajāpati*

Which is that soul the whole of causes and effects the thus or thus modified totality which by those who do not discriminate from want of distinction is thought to be of the nature of the soul? The mentioned totality is the modification of speech the modification of mind *and* the modification of life this also is said for the purpose to determine life

4 त्रयो लोका एत एव वागेनाम लोको मनोऽन्तरिक्षलोको प्रागोसौ
लोकः ॥

They are even the three worlds speech is even this world mind the atmospheric world life that world

The material sphere (Ādhibhautika) of these provisions of Prajapati will now be stated They speech mind and life are even the three worlds earth atmosphere and heaven Their distinction is speech is even this world mind the atmosphere and life that world

5 त्रयो वेदा एत एव वागेऽगर्वेदा मनो यजुर्वेदः प्राण सामवेदः ॥

They are even the three Vedas speech is even the Rg Veda mind the Yajur Veda *and* life the Sāma Veda

6 देवा पितरो मनुष्या एत एव वागेव देवा मन पितर प्राणो
मनुष्या ॥

They are even the gods the forefathers *and* men speech is even the gods mind the forefathers *and* life men

7 पिता माता प्रजैत एव मन एव पिता वाङ्माता प्राण प्रजा ॥

They are even father, mother and child , mind is even the father, speech the mother, *and* life the child

In the same manner “They are even,” etc , the meaning of these words is plain

8 विज्ञातं विजिज्ञास्यमविज्ञातमेत एव यत् किञ्च विज्ञातं वाचस्तद्रूपं
वाग्वि विज्ञाता वागेनं तद्रूपाऽवति ॥

They are even that which is known, which is wished to be known, and which is not known , whatsoever is known, is of the nature of speech , for speech is known, speech being of such a nature, preserves a person.

“They are even that which is known, which is wished to be known, and which is not known” Their distinction is, “whatever is known,” fully known, “is of the nature of speech”, and the text gives the reason for this, “for speech is known,” because its nature is to manifest How can that be unknown which makes other things also known? “By speech the universal king is known as a companion,” will be said afterwards The effect of knowing the nature of speech is “speech being of such a nature, being known, preserves him,” *viz* , the person who knows the mentioned perfections of speech, that is to say, in the form of knowledge becomes a provision, an enjoyment, for him

9. यत्किञ्च विजिज्ञास्यं मनसस्तद्रूपं मनो हि विजिज्ञास्य मन एन
तद्रूपाऽवति ॥

Whatsoever is wished to be known, is of the nature of the mind , for the mind is desired to be known , the mind being of such a nature, preserves a person.

10 यत्किंचाविज्ञात प्राणस्य तद्रूप प्राणो एविज्ञात प्राण एन
तद्रूपाऽयति ॥

Whatsoever is not known is of the nature of life
for life is not known life being of such a nature
preserves a person

In the same manner whatsoever how indistinct
soever desired to be known distinctly is wished to be
known is of the nature of the mind for, because the
mind on account of its doubtful nature is desired to be
known As before is described the reward for one who
knows the perfection of the mind The mind being of
such a nature viz which is wished to be known pre-
serves him obtains the nature of a provision by its own
characteristic to be some thing wished to be known In
the same manner whatsoever is not known is not an
object of knowledge nor doubted is of the nature of life
for life is not known not known in its nature since it is not
heard to be determined As the distinction of speech mind
and life is established by the division into what is known
what is wished to be known and what is not known (viz by
a division comprehending all objects of knowledge) the three
worlds etc are only mentioned for the sake of illustration
By the passage showing that the nature of what is known
is everywhere etc its rule is to be remembered Life
being of such nature preserves him which means
life with its unknown nature becomes his provision
Teachers fathers etc appear to be doubted and their
assistance to be not known by disciples sons etc In
the same manner is obtained the nature of the pro-
visions of mind and life which are doubted and not
known

11 तस्यैव वाच पृथिव्या अग्निर ज्यातो रूपमनमनिस्तानत्येव
वाक्तावती पृथिवी तानानमग्नि ॥

Of this speech is earth the body, its illuminating nature that fire Therefore as far as speech *extends*, so far *extends* the earth, so far fire.

The material extent of speech, mind and life has been explained, now their sphere as superintended by deities, is commenced "Of this speech," which is shown in the text under the notion of a provison of Prajāpati, "is earth the body," the external locality, "its illuminating nature," the manifesting organ, located upon the earth, "that" earthly, "fire", for twofold is Prajāpati's speech, *viz*, effect, locality, which does not manifest, and secondly organ, which is placed *in that locality* and which does not manifest Both of them, earth and fire, are the speech of Prajāpati "Therefore (tat, explained by Śāṅkara with tatra, with reference to this)" as far as, in measure "speech, extends," in its divisions, *viz*, in its subserviency to the soul and in its material sphere, "so far extends the earth," which is established everywhere under the notion of locality as effect, "so far goes that fire," as located in the form of sense, it entered so far with its illuminating nature the earth The last (relation, *viz*, the sphere superintended by deities) is the same (and therefore not commented on)

12 अथैतस्य मनसो द्यौः शरीरं ज्योती रूपमसावादित्यस्तद्यावदेव
मनस्तावती द्यौस्तावानसावादित्यस्तौ मिथुनं समैता ततः
प्राणोऽजायत स इन्द्रः स एषोऽसपत्नीऽद्वितीयो न सपत्नो नास्य
सपत्नो भवति य एव वेद ॥

Again, of this mind is heaven the body, its illuminating nature Āditya Therefore as far as mind extends, so far extends heaven, so far that Āditya. They united in love Hence life was produced He is India, he is without rival A second verily is a rival Whosoever knows this, has no rival

Again of this mind which has been declared a provision of Prajāpati is heaven the place of heaven the body the effect the locality its illuminating nature its organ that which is to be located that Āditya. There as far as in measure mind as ubiquitous to the soul or in its material sphere extends so far in expanse in measure is fixed heaven to be the locality for the illuminating organ of the mind so far that Āditya the illuminating organ which requires to be located. Thus Agni and Āditya speech and mind in their nature as superintending deities mother and father united in love. *Both having the intention* I will do the action it is —between the two places (heaven and earth) produced by the mind Āditya as father and manifested by speech Agni as mother.

Hence by the union of both of them life air was produced for the sake of motion of work. He who was born is Indra the supreme lord (Paramesvara) and not only Indra but without rival. Without rival means a person for whom there exists no rival. Who again has really a rival? A second verily a second who approaches with the intention of contention is called a rival. Accordingly although speech and mind have the nature of a second yet they entertain no rivalry for they have a friendly intention towards life —The fruit arising from the knowledge that there is no rivalry from those who were united in love is like that derived from the subserviency to the soul as follows. Whosoever knows this life as it has been described as being without rival : he who has true knowledge has no rival no antagonist.

13 अग्नेतम्य प्रागन्याप शरीरं ज्योतां रूपमसौ चन्द्रस्तान्मानव
 प्रागन्तान्य आपन्तावानसौ चन्द्रस्त एत सप्त एव समा
 सर्वजन्ताः स या हेतानन्तस्त उपोस्तजन्तान्तस लोक
 जनय या हेताननन्तानुपोस्तजन्तान् स लोक जयति ॥

Again of this life are the waters the body, the illuminating nature that moon. Therefore as far as life

extends, so far extend the waters, so far extends that moon. They are even all alike, all infinite. Whosoever worships them as finite (beings) conquers a finite world, again whosoever worships them as infinite (beings) conquers an infinite world.

"Again of this life," of the life, set forth in the text, which is a provision of Prajāpati, not the life which has been declared as offspring, *and* described immediately before, are "the waters the body," the effect, the locality for the organs, "illuminating nature," as before "that moon." There "as far as," in measure, "life extends," in its divisions as subservient to the soul and as material sphere, "so far extend" pervade, "the waters," in their measure, "so far" "extends that moon" which is to be located, so far, having entered the waters, and being of the nature of sense, it extends, as far as the sphere, subservient to the soul, and the material sphere extend. Those three provisions, created by the father through the five-fold work, bear the names of speech, mind and life. The whole world in its sphere, subservient to the soul, and in its material sphere, is pervaded by them, or, besides them, there is nothing whatsoever, either effect or cause. But all these are Prajāpati. "They," speech, mind and life, "are even all alike," having the same extent, are as far pervading, as the objects of living beings together with the sphere subservient to the soul and the material sphere. Therefore they are "infinite", because they are present in all bodies, for a body cannot be conceived without cause and effect, for it is said that they consist of cause and effect. "Whosoever worships them," which are of the nature of Prajāpati, "as finite," limited, under the notion of their material sphere and their sphere, subservient to the soul, "conquers" as the reward in accordance with his worships, "a finite world," a world which is limited, which means, "he does not get their nature." "Again, whosoever worships them as infinite," as possessing the nature of all, living beings, as unlimited, "conquers an infinite world."

14 स एष सवत्सर प्रजापति षोडश+वत्सस्य रात्रय एव पञ्चदशकला
 ध्रुवैवास्य षोडशी कला म रात्रिभिरेता च पूयतेऽप च क्षीयते
 सोऽमावास्या च रात्रिमेतया षोडशी कला सवमिदं प्राणभूतानु
 प्रविश्य तत प्रातजायते तस्मादेता च रात्रि प्राणभूत प्राण न
 विच्छिन्द्यात्पि कृत्वा सस्यैतस्या एव देवताना अपचित्य ॥

That Prajapati in his likeness of the year consists of 16 parts (Kala) His nights are even 15 parts his fixed part is the sixteenth He becomes full and wanes by the nights At the day of the new moon during the night entering with this sixteenth part all that is endowed with life he is then the next day born in the morning Therefore let in that night nobody cut off the life of any one endowed with life not even of the chameleon It is intended for the honour of this deity

It has been said that the father after having created seven provisions by the five fold work produced three provisions for his own sake They are explained to be the effects of the five fold work How again are they called the effect of the five fold work ? Because even in the 3 three provision the five fold work is perceived as wealth and works are there probable *therefore is their cause also similar* There (as to the three provisions) the earth and fire are the mother heaven and Āditya the father and the life (air) which is in the middle of them is *their* offspring as it has been explained On account of this wealth and work should be produced this means to imply the commencement That Prajapati in his likeness of the year who has been set forth in the text as consisting of three parts is determined in a special manner by the nature of the year as consisting of sixteen parts He consisting of sixteen parts is the year the nature of time His prajāpatis as the

substance of time, 'nights,' days and nights meaning lunar days (tithi) are fifteen parts "His fixed," permanent, "part" remains, as "the sixteenth," as the part (Kalā), which completes the sixteenth "He" becomes full and wanes by the nights, by the lunar days which are called parts (Kalā), for by the first day of lunation, and by those which succeed it, the moon Prajāpati, gets full in the light half of the lunation, it grows by the increasing parts (Kālās) until the orb is full at the day of the full moon, it wanes by the decreasing parts in the dark half of the lunation, until the one permanent part remains in the dark night "He," Prajāpati, the substance of time, "at the day of the new moon during the night," "entering with this sixteenth part," which has been called the permanent part, "all that is endowed with life," all living beings, *viz*, all that drinks water and all that eats annual plants pervading all this by his identity with the annual plants (or with water) and abiding during the dark night, "is then" the next day, "born in the morning," united (the moon) with its second part In the following manner is Prajāpati of five-fold nature The heaven and the sun are the mind the father, the earth and fire speech, the wife, the mother, and their offspring is life, the days of the moon, the parts (Kalā) are the wealth, because by their increasing and decreasing they are like wealth, and the work of those parts is what effects the change of the world In this manner the whole Prajāpati has become the effect of the five-fold work, in accordance with the desires "Let me have a wife," – again "Let me be born," again, "Let me have wealth," again, "Let me perform work," for as the cause so is the effect, is a principle even with the common people Because the moon, having that night entered all living creatures, is possessed of its permanent part, "therefore," on this ground, "let in that night nobody cut off the life of any one endowed with life," let him not destroy a living creature, "not even of a chameleon," for the chameleon, as being wicked, is naturally destroyed, since it is considered to forebode bad luck, when it is seen "But then enmity to living beings is prohibited according to the passage of *the Smṛiti*" "Not killing living

creatures except at holy places. Very good it is prohibited but yet it must not be said that the sentence means to make an exception for any other time than the day of the dark night or an exception for the killing of the chameleon. What then does it mean? It is intended for the honour the adoration of this deity viz the deity of the moon.

15 यो वै स सत्त्व प्रजापति षोडशकृतोऽयमेव स योऽयमेव
 नित्युरयस्तस्य वित्तमेव पञ्चशकत्र आत्मैवास्य षोडशी कला
 स वित्तेनेवा च वृष्यतेऽप च क्षायते तदेतन्नभ्य न्नमात्मा प्रधि
 र्वित्त तस्माच्चपि सन्नय्यानि जीयत आत्मना चेत्तावति प्रधिना
 गान्तियेवाहु ॥

That Prajapati who under the likeness of the year is possessed of sixteen parts is even this. That this is a person who thus knows. His wealth is the fifteen parts his soul (self) is his sixteenth part. He gets full and wanes even by wealth.

It is well known that the soul is like the nave of a wheel wealth like its periphery. Therefore although he suffers the loss of all if he lives he is bare of the periphery as it is said.

That Prajapati bearing the name of the invisible who under the likeness of the year is possessed of sixteen parts must not be thought as absolutely invisible because he is even this he is perceived visibly. Who is that this? He is the person who thus knows who knows that Prajapati whose nature consists of the three provisions is like himself. By the similarity with what is he Prajapati? The answer is His wealth the wealth in cows etc. of a person who thus knows is the fifteen parts. For the sake of his completeness his soul the individual self is his (the

knowing person's) sixteenth part, representing the permanent Kalā "He," like the moon, "gets full and wanes even by wealth" "It is well known" in common life, that "the soul," the "individual" self, "is like the nave of a wheel, wealth like its periphery," represented by the family, the external part of the wheel, *viz*, spokes and circumference, etc "Therefore, although he suffers the loss of all," of his property, suffers distress, "if he lives," "by the soul," represented by the nave of the wheel, "he is bare of," he has lost "the periphery," the external wealth, the family, as a wheel, deprived of spokes and circumference, "as it is said," and the meaning is, if he lives, he is again increasing in wealth, represented by the spokes and circumference

16 अथ त्रयो वाव लोका मनुज्यलोकः पितृलोको देवलोक इति सोऽय
मनुज्यलोक पुत्रेणैव जय्यो नान्येन कर्मणा कर्मणा पितृलोको विद्यया
देवलोको देवलोकौ वै लोकानां श्रेष्ठस्तस्माद्विद्या प्रशंसन्ति ॥

Again there are verily three worlds, the world of man, the world of the forefathers, and the world of the gods The world of man is to be conquered by a son, and not by any other work, (or knowledge,) by work the world of the forefathers, by science the world of the gods The world of the gods is the best among the worlds Therefore they praise science

It has been explained, how by five-fold work in connection with science, the wealth of the gods, Prajāpati is possessed of the nature of the three provisions, it has afterwards been said, how the wealth of a wife, etc, is represented by the family There (in the former section) it has only generally been understood, that a son, work and inferior science (knowledge of the Vedas with reference to ceremonies), are causes of obtaining the worlds, but the rule of the special connection of a son, etc, with the effect, which is the obtaining of the worlds, has not been

understood To explain the special connection of the effects with their causes ॥ , a son etc. the present section is commenced The term again has the object to introduce the sentence there are verily verily is to show certainty three words alone fit to be causes stated by the Sāstra neither more nor less Which are they ? The answer is

The world of man the world of the forefathers and the world of the gods Among them the world of man is to be gained by is the effect of a son as cause (how it is to be gained by a son will afterwards be said) and not by any other work or knowledge as must be supplied here by work alone as for instance the daily burnt offering (Agnihotra) the world of the forefathers is to be gained and not by a son nor by knowledge — by science the world of the gods not by a son nor by work The world of the gods is the best the one most deserving of praise among the three worlds Therefore they praise science because it is the cause of it

17 अगत् सप्रति । प्रयन्मन्यतेऽ पुत्रमाह त्व ब्रह्म त्व य । त्व लोक इति स पुत्र प्रत्याहाह ब्रह्माह यवाऽह लोक इति यद्वै किंचानूक्त तस्य सत्य ब्रह्मे-येयता । ये वै क च यवास्तपार मर्षया यव इत्येकता ये य क च राक्षसास्तपार मर्षया लोक येर्कतेनाय । इत्य सत्यतन्मा चर सत्यमिनाऽशुनजति तस्मात् पुत्रमनुशिष्ट राक्षसादुन्मत्तमादेनमनु । निति स यदेव विन्माहाका प्रत्यभिरेव प्राणै सह पुत्रमाप्नोति स चैनन किंचिन्क्षया कृत भवति तस्मादन सत्यमा पुत्रा मुञ्चति तस्मात्पुत्रा नाम स पुत्रेगतास्मिन् । को प्रतिति न्ययमेत देवा गाणा अमृता आपिशन्ति ॥

Hence again the making over When the father thinks he is to die, then he says to his son Thou art Brahman thou art the sacrifice thou art the world The son repeats I am Brahman I am

the sacrifice, I am the world " Of all that has been read, is Brahman the identity Of all the sacrifices that *are to be performed*, is sacrifice the identity. Of all the worlds that are to be conquered, is world the identity Thus far extends verily all this All this multitude preserves me from this *world* Therefore they call a son who is instructed, Lokya, therefore they instruct him When he, having such a knowledge, departs from this world, then he enters together with those lives the son .If by him anything through negligence, remains undone, the son liberates him from all this Hence the name of a son (Putra) He continues by a son alone in this world Then those divine, immortal lives enter him

In this manner the three causes, *viz.*, a son, work, and knowledge, find their application according to the division of the effect, *viz.*, the three worlds which are to be accomplished But a wife, because it is necessary for the sake of a son and of work, is not a separate cause, and is therefore not separately mentioned. Also wealth, as it is the cause of work, is not a separate cause It is evident, that knowledge and work are means of conquering the worlds in consequence of their recovering their own nature But a son not being of the nature of work, it is not clear, in what manner he is the means of conquering the worlds "Hence," it is to be explained, in this manner "again," afterwards is commenced, "the making over", this is the name of the work which is to be *now* related, for the father makes over the duties he has himself to perform, in the manner to be mentioned, to his son hence this work bears the name of "making over" At what time is this to be done "When the father thinks, he is to die," by inauspicious signs and the like, then he says to his son (after having called him) "Thou art Brahman, thou art the sacrifice, thou art the world" Thus

addressed he repeats That is to say being instructed before he knows I have to do this In this manner he says the three sentences I am Brahman I am the sacrifice I am the world Under the idea that the sense of the same is concealed the Sruti continues for its explanation Of all that has been read the remainder of what has been read that is to say read or not read is Brahman the identity is the identity in the term of Brahman The practice of reading with reference to the Vedas which was hitherto thy duty is henceforth thou Brahman which means must be done by thy agency In the same manner Of all the sacrifices that were to be performed by me may they be performed by me or not performed is sacrifice the identity is the identity in the term sacrifice The sacrifices which were to be performed by my agency are henceforth Thou sacrifice which means are to be performed by thy agency All the worlds that are to be conquered by me whether they are conquered or not conquered is world the identity is the identity in the term world Henceforward they are thou world to be conquered by thee henceforward the sacrifice which it was my duty to perform by reading (the Vedas) offerings and conquering of the worlds is laid by me upon thee but I am free from the sacrifice consisting in the bondage of duty And the son has understood all in this manner because he was instructed (before) The Sruti having considered there the intention of the father gives this explanation Thus far extends verily all this this is the limit of all the duties of a householder viz that the Vedas are to be read the sacrifices to be performed and the world to be conquered All this multitude (for all this burden to which I am subject when taken from me and placed upon you) preserves me saves me from this world (The past Abhunajat in Samskr̥t has in the Sruti the meaning of the future Palayisyati) Because a son who thus knows is to liberate his father from this world from the bondage of duty therefore they the Brāhmaṇas call a son who is thus instructed Lokya which means good for his father obtaining the worlds Therefore they the fathers

“instruct a son” under the expectation that he will be there Lokya (procurer of the worlds) “When he,” the father, “having such a knowledge,” after having delivered to the son the sacrifice of duty, “departs from this world,” dies, “then he enters with those lives the son,” pervades him with the speech, mind and life set forth in the text When the cause of distinction relative to the soul (which cause is ignorance) is removed, the speech, mind and life of the father enter all with their nature as superintended by deities, *viz*, in their likeness with the earth, the fire and the son Together with those lives the father also enters, because the father is transformed into the nature of speech, mind and life, for the father is transformed in such a manner as “I am the infinite speech, mind and life, extending as far as the distinctions of what relates to the soul, to matter and to the superintendence of deities” Therefore his life is continuation of the father’s, and it is hence properly said, “then together with those lives he enters the son”, for it is said, he becomes the soul (substance) of all and (therefore also) of the son, and the meaning is, the father who has a thus instructed son, continues in this world, is by the likeness with the son not to be thought dead In this manner it is said in another passage of the Śruti “He is made his other soul by holy works” (A U B I vii, p 226th, M 4) Now the text gives the derivation of Putra (son) “If by him,” by the father at anytime, “anything through negligence, remains,” meanwhile, “undone,” which ought to be done, “the son liberates him from all this,” which bearing the nature of duty, was left undone by the father, and which is an obstacle to gaining the worlds, *he liberates* him, by completing it (Pūrayitvā) through its own practice “Therefore,” because he saves the father by completing (Pūranena) hence the name of a son (Putra) This is the true notion of a son (Putrasya Putratvam) that by filling (Pūrayitvā) the whole of the father he saves *him* “He,” the father, “continues,” although dead, yet immortal, “by a son,” of such a kind, “in this world” In this manner the father conquers (obtains) by the son this world of man, not so, however, the worlds of the gods and

the forefathers by knowledge and work but (he conquers them) by assuming their nature alone for without assuming their own nature knowledge and work cannot possibly become causes of conquering the world by dependence upon another as it is the case with a son. Then after the father has made over his duties those divine belonging to Hiraṇyagarbha immortal whose nature it is not to die lives speech and the others enter him. How? The answer is given in the next section by the words The divine speech etc.

In this manner it has shown by the Śruti itself that a son work and inferior knowledge have the power of accomplishing the worlds of men of the forefathers and of the gods. In respect of this some wranglers (the Mīmāṃsakas as are meant) not knowing the special meanings of the words of the Śruti say that a son and the other causes have the power to effect liberation. To silence them this passage has been given by the Śruti commencing with I let me have a wife and all the other five fold work which accomplishes desire continuing with So far goes the desire of a son etc. and concluding with the application to the special effects to be accomplished. Hence it is evident that the passage of the Śruti about debt refers to an ignorant person and not to the knowledge of the supreme soul. And it will be said (p. 903) "of what use is a son to us to whom the soul is the world. Others (the Bhartṛpṛaṇcika) on the other hand maintain that the conquering of the world of the forefathers and gods is even an exclusion from them. Therefore a person who by the joint performance of a son of work and of the inferior knowledge is excluded from those three worlds obtains liberation by the knowledge of the supreme soul. In this way the causes of a son etc. successively have the power to effect liberation. To silence them also the other subsequent passage of the Śruti is engaged in showing the effect resulting for the father whose duty is the performance of work who has the knowledge of the nature of the three provisions and who makes over the performance of what has been left undone. But it cannot be said that the

effect is that of liberation, because it has been shown, that by the effect derived from understanding and penance in connection with the three provisions, the provisions are again produced. This follows also from the passage, referring to the decrease (of the provisions) "For what even does not produce it, decreases," also from the nature of the means of the effect in the passage, "the body is like light," and lastly from the conclusion with the nature of name, form and work, in the passage? "Three-fold is this," etc Nor is it possible to infer from this passage, that the three causes when united, have the power to effect one's liberation and another's, obtaining the nature of the three provisions, because the passage merely intends to show, that the effect of a son and of the other causes is the obtaining of the nature of the three provisions

18 पृथिव्यै चैनमग्नेश्च देवी वागाविशति सा वै देवी वाग्यया यद्यदेव वदति
तत्तद्भवति ॥

From the earth and the fire the divine speech enters him That speech is verily divine, by which whatever he says comes to pass

"From the earth and the fire the divine speech (divine refers to its superintending diety,) enters him" after he has made over *his duties*, that is to say, the divine speech, as characterised by earth and fire, is the last cause of the speech of all, for speech is obstructed by the faults of the attachment, etc, with reference to the material elements, and as the faults of a person who has knowledge are removed, it (speech) pervades him, like water and the manifestation of a light, on the breaking of what concealed them (for instance a vessel) This is the sense of the words "From the earth and the fire the divine speech enters him" "That speech is verily divine," free from the faults of untruth and the like, pure, "by which" (divine speech) "whatever he says," either for himself or another,

comes to pass that is to say his word is not in vain is not obstructed

19 दिवश्चैनमा व्याच त्व मन आश्रिति तं त्व मनो येनानन्देन
भवत्यश न श्रुति ॥

From the sky and the sun divine mind enters him
That verily is the divine mind, by which he becomes
joyful henceforth he does not grieve

In the same manner From the sky and the sun
the divine mind enters him And that is the divine
mind by the purity of its nature by which he (the father)
becomes joyful happy henceforth moreover he does
not grieve because there is no connection of such a cause
as grief (with him)

20 अद्भ्यश्चैन चन्द्रममध त्व प्राण आश्रिति स वै त्व प्राणा य
सचरश्चासचरश्च न व्यप्तेऽगो न रित्यति स प्वप्रित्सनाया
भूताः॥मात्मा भवति यत्रैषा देवतैरश्च स यत्रैता द्यताश्च सत्राणि
भूतान्यनन्त्येवैव त्रिश्च सत्राणि भूतान्यनन्ति यदु किंचेमा
प्रजा ओचन्त्यमयासा तद्भवति पुण्यमयामु गच्छति न ह वै
देवान् पाप गच्छति ॥

From the waters and the moon the divine life
enters him That verily is the divine life which,
whether issuing forth or not issuing forth is not afraid
again which is not lost The person who thus knows,
becomes the soul of all beings As that deity so also
he As all beings preserve that deity so also preserve
all beings & person who thus knows

Whatever grief the children suffer together with
their children remains united with them alone what is

holy approaches him, for sin does not approach the gods

In the same manner "From the waters and the moon the divine life enters him That verily is the divine life", *viz*, of what nature? The answer is, "Which, whether issuing forth," in all the distinctions of life, "or not issuing forth," in its nature as totality or speciality, or also, issuing forth in all moveable things, and not issuing forth in all immoveable things, "is not afraid," is not connected with fear, of which unhappiness is the cause, "again, is not lost," is not destroyed, is not injured "The person who knows thus," the before mentioned view of the nature of the three provisions, "becomes the soul of all beings," becomes the life of all beings, becomes the mind of all beings, becomes *their* speech, that is to say becomes omniscient by being the nature of all, and also, omnipotent "As that deity," the before mentioned deity named Hiranyagarbha, "so also" (also shows that there is no obstacle to his omniscience and omnipotence) "he" *which term concludes the illustration* Moreover ¹ "As all beings," "preserve" worship, "that deity," the deity called Hiranyagarbha with offerings, etc "So also preserve all beings a person who thus knows," which means, they worship him always with offerings and the like

It has been said, "he becomes the soul of all beings" Now it may be questioned, whether, by his being the nature of cause and effect of all beings, he is not also allied to the happiness and unhappiness of them This is not the case, because his intellect is unlimited As to persons whose intellect and nature are limited on beings censured, etc, a connexion with unhappiness is evident, as if we say "I am censured by that man", but in virtue of *his* being the soul of all, there is no unhappiness from such causes

¹ Kiñca (moreover) is in text connected with the preceding sentence, commencing with "Sa," I believe, by a clerical error, as in this place it has no meaning, or a meaning which destroys the simplicity of the text

produced as there is no distinction of intellect with regard to the nature of the soul between the one who is consoled and the other who consoles and also as like the unhappiness of death there is no cause. For instance. If any body dies unhappiness is produced for somebody (showing itself in such words as) He is my son my brother where the cause (of the distress) is a son a brother. If there is no cause of such a kind unhappiness is not produced even should a person behold the death of a person etc (who is not related to him). In this manner no unhappiness arises for god whose nature is unlimited because he has not the faults of false knowledge etc which produce the unhappiness of pride etc. This is meant by the words — Whatever grief his subjects suffer together with their children the same the unhappiness which is the cause of the grief etc remains united with them with his subject because it is produced from a limited intellect. But what of the universal soul can be united with or disunited from what thing? What is holy what is good — the desired reward means here holy for a great many holy actions are done by him therefore its reward approaches him who now occupies the place of Prajapati. For sin does not approach the god and the meaning is sin its effect unhappiness does not approach the gods because there is no opportunity for the effect of sin.

21 अथातो ब्रतमीमांसा प्रजापतिः पमाणि तसृज तानि सृजान्य
 न्यान्येनान्यन्ते वदित्याम्येयानमिति वादध्रे द्रव्याम्य मिति
 तनु श्रोत्र्याम्य मिति आत्रमयमन्यानि कमाणि यत्र कत तानि
 गृत्सु श्रमो भृगोपयमे तान्यामात्तान्यात्वा मृत्सुयान्धत्त
 म्माचक्ष्म्य येन वाक् श्राम्यति चतु श्राम्यति आत्रमयममेव
 नामोद्योऽय मयम प्राणन्तानि तातु दध्रे अय वै न श्रेष्टा य
 मचक्ष्मश्चासचक्ष्म न व्यस्तदयो न रिप्यति हन्तास्यैव सर्व
 म्ममसामेति त एतस्य सत्र म्मममत्रस्तस्मादत्त एतेनास्या
 यन्ते प्राणा न्ति तेन ह वाय तत्सु माचक्षते यस्मिन्कुले भवति

य एवं वेद य उहैवविदा स्पर्धतेऽनुशुष्यत्यनुशुष्य हैवान्ततो
 म्रियत इत्यध्यात्मम् ॥

Next therefore the deliberation of observance Prajāpati verily created the actions. When they were created, they vied with each other. With the words, "I will speak," speech kept they observance, with the words, "I will see," eye, with the words "I will hear," ear, in the same manner the other actions (Karmāṇi) according to their action. Death, being *there* as fatigue, seized them, he made them his own, having made them his own, he arrested them. Therefore speech gets even fatigued, the eye gets fatigued, the ear gets fatigued. Again he did not make his own that *life*. They resolved to know that central life. "He verily is amongst us the best, who moving and not moving, not suffers, is not injured. Well then, let us all become of the nature of him." Thus all of them became of his nature. Therefore they are named by this "Prāṇāḥ". After him, who thus knows, is verily called the family in which he is *born*. Whosoever rivals one who thus knows, after having wasted, dies at last. This is what refers to the soul.

By the words,—"They are all alike, they are all infinite" (p 194), the worship of speech, mind and life has been declared in general that is to say, without their mutual distinction. Must this now be understood in the mentioned manner or is there any possible distinction with regard to observance on considering *the case*? The answer is, "Next therefore," then *follows* "the deliberation of observance," of worship, which means the consideration

of the action of work. And the consideration turns upon this which is it among those organs whose work is to be conceived under the idea of observance? Prajapati verily after having created his offspring created the actions which means the organs speech and others (for being capable of action they are called actions) and the meaning is He created speech and the other organs. Again when they were created they vied rivalled with each other. How? With the words—I will speak let me not rest from my business speaking speech kept the observance. If there is likewise another my equal who does not require rest from his business let him show his prowess. In the same manner with the words I will see eye with the words I will hear ear in the same manner the other actions organs according to their action. Death the destroyer being there as fatigue in the form of fatigue seized them took hold of them. How? He made them the organs engaged in their business his own he appeared under the form of fatigue and having made them his own he death arrested them made them cease from their work. Therefore even now speech having entered upon its work gets even fatigued is made to cease from its work seized by death in the form of fatigue. In the same manner the eye gets fatigued the ear gets fatigued. Again he death in the form of fatigue did not make his own that life the principal life. They the other organs resolved made up their mind to know that central life which even now not fatigued by him (death) enters upon its work.

He verily is amongst us the best the most praiseworthy the greatest who moving and not moving not suffer again is not injured. Well then now let us all become of the nature of him of life that is to say let us consider ourselves as life. Having thus ascertained our observances are sufficient to protect us from death all of them became of his nature considering themselves as the nature of life kept the observances of life. Because by the nature of life viz by its nature to move and by its

nature to manifest, the other *organs* get their nature, namely, without life nothing could move. for only after the action of moving they are observed to engage in their own work "therefore they," speech and the others, "are named by this," name of life, "Prāṇah" (lives) "After him," the wise person, who in this manner knows that all the organs have the nature of life, and are called by the term "life" (Pīṇa), "is verily called the family," by the people. The family, in which he who thus knows, "is born," gets famous by the name of the wise person, it is his family, as this is the family of Tapati "Whosoever thus" in the manner mentioned, "knows" that speech and the other organs have the nature and the name of life, gets a reward of such a kind Again, "Whosoever rivals," being his antagonist "one who thus knows," knows the nature of life wastes in this body, "after having wasted, dies at last" not on a sudden "This is what refers to the soul," in the mentioned manner, the knowledge of the nature of life This conclusion is intended to introduce the exposition of what refers to the superintendence of deities

22. अथाधिदैवतं ज्वलिष्याम्येवाहमित्यग्निर्देवो तत्स्याम्यहमित्यादित्यो मा-
स्याम्यहमिति चन्द्रमा एवमन्या देवता यथादैवतं स यथैषा
प्राणाना मध्यमः प्राण एवमेतासा देवताना वायुर्निम्नोचन्ति
हान्या देवता न वायुः संधानस्तमिता देवता यद्वायुः ॥

Next what refers to the superintendence of deities. With the words, "I will burn," fire kept the observance, with the words, "I will heat," the sun, with the words,—“I will shine,” the moon In the same manner the other deities according to their divine nature. As this central life amongst those organs, so *appears* Vāyu (the air), amongst those deities, for the other deities decline, not Vāyu This Vāyu indeed is an unrestrained deity

Next what refers to the superintendence of deities the thinking as to the deities is described. It is the question of which special deity is it best to keep the observance? All is *here* like the former description about what referred to the soul. With the words — I will burn fire kept the observance with the words — I will heat the sun with the words — I will shine the moon. In the same manner the other deities according to their divine nature. Here is an illustration. As this central life with reference to the soul amongst those organs speech and the others was not seized by death was not compelled to cease from its work was not disturbed in its own observance of life so also not Vāyu amongst those deities Agni and others for the other deities Agni and the rest like speech etc with regard to the soul according to their divine nature decline go down cease from their works not Vāyu goes down as the central life (does not decline). Therefore this Vāyu indeed is an unrestrained deity. The reference to the soul and the superintendence of deities having in this manner been considered it is ascertained that the observance of the nature of Vāyu (alone) remains unbroken.

23 अत्रैव ह्योक्ता भवति यत्प्रोदति सूर्यास्त यत्र च गच्छति
प्राणाद्या ण्य उदेति प्राणेऽन्तमिति त देवाश्चक्रिरे धमन् स
एवाय स उ श्य इति यद्वा ण्तेऽमुद्यमिन्त तदेवाय च कुर्वन्ति ।
तस्मादेकमेव प्रत चरत्प्राण्याच्चरापान्याच्च नन्मा पाप्मा मृत्यु
रावृणिति यजुचरत्समापिपयिपेत्तेनो एतस्यै द्यतायै सायुज्य
स । कना जयति ॥

Here follows this Sloka— Whence the sun rises and where he sets —he verily rises from life and sets into life — this the gods made Their sacred law This *sways* to day this *sways* to morrow What they kept then they will also observe to day Therefore let a man

follow only one *observance*, let him breathe, let him expel Alas, let death not seize me If a person follows it, let him strive to accomplish it. Thereby a person gains union and dwelling in the same world with that deity

“ Here ” in elucidation of the said meaning “ follows this sloka ” “ Whence,” from which wind “ the sun rises ’ (with reference to divine superintendence) and from which life (as regards its reference to the soul) *he rises* by the nature of the eye, again into which wind and life at evening and at the sleeping-time of men he sets, ‘ this the gods made,’ kept, “ their sacred law ” This means, the gods, speech and others, and fire and others, having before considered the observance of life and the observance of Vāyu, “ this sways to-day, this sways to-morrow,” this will be followed by them at the present and future time Here the Brāhmaṇa explains briefly the meaning of the Mantra “ He ” the sun, “ *venly rises from life and sets into it* ” “ This the gods made their sacred law, this *sways to-day, this sways to-morrow* ” What does this mean? It is answered *by the text* “ What,” what observance, observance of life and of Vāyu, “ they,” speech and the rest, and Agni and the rest, “ kept then,” at that time, “ the same they will also observe to-day,” the same observance they will keep unbroken But any observance of speech, etc., gets even broken, as it has been shown, that at the time of their setting they decline into Vāyu and life It is said elsewhere, “ When man sleeps, then speech, mind, eye, ear, all become life when he awakes, then they are born again from life This is their reference to the soul Next their reference to divine superintendence. When fire is extinguished, it disappears in Vāyu (air). Therefore it is said, it is lost in it, for it is extinguished in the air When the sun sets, he enters into the air, into the air the moon *enters*, in the air are placed the quarters From the air they are born again ” Because then the observance is found in speech and the rest, and also in Agni

and the rest because the observance whose nature is to move 1 to be obeyed by all the gods therefore let a man follow only one observance Which is it? Let him breathe let him perform the function of breathing (Prāṇa) let him expel let him perform the function of expelling (of the descending air) for there no ceasing of the function of life (Prāṇa) of which the function of breathing and expelling are here given as examples Therefore let a man follow only one observance abandoning the functions of all other organs Alas (this term expresses apprehension) let not death as fatigue—seize me The meaning is let a person who is afraid that he will be seized by death on his abandoning that observance keep the observance of life If a person follows it once has commenced the observance of life let him strive to accomplish it for if he ceases from the observance life is despised and also the gods are therefore let him accomplish it even Thereby by that observance—for by the obtaining of the nature of life my functions for instance speech etc and Agni etc are in all beings and (my) soul as life is the moving cause of all—by the keeping of that observance a person gains obtains union identity of nature and dwelling in the same world identity of place with that deity with the deity of life

SIXTH BRAHMANA

- 1 त्रयं वा इदं नामरूपकम तेषां नाम्ना वागित्येतदेवामुपगम्यतो हि
सत्राणि नामान्युत्तिष्ठन्त्येतदेवाः सैवेतद्वि सर्वेनामभि सममेतदेवा
ब्रह्मेतद्वि सर्वाणि नामानि विभर्ति ॥

This (world) is a triad name form and work The names are speech, the latter is the foundation for from the same all names spring forth This is their

community, for it is in common to all the names, it is the Brahman of them, for it upholds all names.

"This" manifested world, characterised as cause and effect, further the reward, which consists in obtaining the nature of life (Hiranyagarbha), both of which have been set forth as being included in the idea of ignorance, and lastly the state of the world before its manifestation, which is called "unmanifested" like the seed of a tree, "is a triad" What is this triad? The answer is, "name, form, and work," that is to say, non-soul, not the soul which is the present, visible Brahman. Therefore the Brāhmana, of which the first words are, "this is a triad," is commenced for the object, that man should turn from this (world), for the knowledge, resulting from the great sentence, "I am Brahman," to adore the soul alone as the proper place, is without effect for one whose thought is not averted from this (world) which is not the soul the actions (of the mind) with regard to external objects and the absolute soul being at variance. In this manner it is said in the Katha (4, 1) "The self-existence subdued the senses which turn to external objects, therefore (man) sees the external objects, not the internal soul (but) the wise with eye averted (from sensual objects) and desirous of immortal nature, beholds the absolute soul." Why again falls this world, which is manifested and not manifested, and at the same time effect, cause and reward, under the notion of name, form and work, why should it not rather be thought by the notion of the soul?

To answer this, it is said, "the names" in the order in which they are introduced, "are speech," as he called the general term of all sounds. Every sound is even speech, it is speech in consequence of being spoken, the meaning of a sound is merely the general term of sound. "The latter is their foundation," the special cause, of the special names, as a hill of rock-salt is the cause of (all) the grains of rock-salt. For this reason it is said, "for from the same," general term of names, "all names," as Yajñadatta, Devadatta, according to this or any other division, "spring forth," are produced,

separated as grains of salt from a rock of salt and the effect is not different from the cause. In the same manner the special (names) being included in the general term how can there be a state of generality and of special objects? (To show this it is said) — This the general term of the sounds is their community of the special names community from its being common viz. the general term for it is common to all the names which are different from it (and) moreover because the special names are not different (from it) by having obtained it (the general idea) (for) nothing is perceived to differ from that whose nature it has assumed as a jar differs not from the earth (of which it is made). How are the special names said to have obtained it (the general idea of speech)? The answer is because it the thing called by the name of speech is the Brahman of them their soul for hence the names obtain it (the generality) for nothing is found differing from the nature of sound. This the text explains for this the general notion of sound upholds all names by giving them its own nature. This the relation of cause and effect of the general idea and the special objects and of the communication of the own nature (of one thing to other things) being proved it is evident that the special names are only sound. The same explanation holds good for the two other things.

2 अथ रूपाणां चतुरित्येतदेवामुक्तमतो हि सर्वाणि रूपाण्युत्ति
 प्रत्येतदेवा समेतद्धि सर्वं रूपं समेतदेवा ब्रह्मतद्धि सर्वाणि
 रूपाणि निर्मति ॥

Further the forms are objects of the eye the latter is their foundation for from the same all forms spring forth this is their community for it is common to all the forms. It is the Brahman of them for it upholds all forms.

Further the forms white black etc. are objects of the eye are the general idea named object of the eye.

the general idea of forms, all that may be manifested "For from the latter all forms spring forth, the same is their community, for it is common to all the forms It is the Brahman of them, for it upholds all forms"

3 अथ कर्मणाभात्मेत्येतदेषामुक्त्यमतो हि सर्वाणि कर्माण्युत्तिष्ठन्त्येत-
 देशाः सामैतद्धि सर्वैः कर्मभिः समेतदेषा ब्रह्मैतद्धि सर्वाणि
 कर्माणि त्रिभर्ति तदेतत्तत्तत् सदेकमयमात्माऽत्मो एकः सनेतत्तत्तत्
 तदेतदमृतं सत्येन छन्न प्राणो वा अमृतं नामरूपे सत्य
 ताभ्यामयं प्राणश्छन्नः ॥

Further, the works are self (Ātmā), the latter is their foundation, for from the same all works spring forth, this is their community, for it is common to all works, it is the Brahman of them, for it upholds all works Those three are existing, one that self (Ātmā), that self, one existing, is the three This immortal (being) is concealed by existence Life is verily the immortal being name and form existence By them that life is concealed

Further all special works, as well such as thinking, seeing, etc, as also such as refer to motion, are said to be contained in the general notion of effect How? All special works are "self," the body, the general notion, self are called the works of self, for it is said, that by the self, by the body, people perform their work Moreover, in the body every work is manifested Therefore by its being sited there (in the body) "the latter" work, the general idea of work, "is the foundation of them," just the same as before "Those three," name, form and work, as mentioned before, being in mutual dependence, being the mutual cause of manifestation and being united for their mutual destruction, "are," like the (mutual) support of the

three vows of the devotee¹ existing one Why is the idea of unity connected with the self? It is answered —

That self that lump the combination of cause and effect in the same manner as in the following passage (B Ā 1, 5 3) Thus modified is the soul the modifications of mind speech and life for so far extend this all both manifested and unmanifested as name form and work

The self (soul) one the combination of effect and cause existing in relation to the soul the elements and the deities is the three as defined name form and work

This immortal being to be mentioned is concealed by existence The text itself explains the meaning of the preceding sentence 112 Life is the immortal being in its nature as cause the internal support of work being the same with the soul immortal indestructible Name and form are existence they have the nature of effects and abide in the body but life having the nature of cause and being the support of them is concealed not manifested by them which are external corporeal liable to increase and decrease and mortal The fourth chapter is commenced for the purpose to show that the soul the object of knowledge must be comprehended

¹ To subdue his mind his senses and his speech

The fourth chapter of the Brahmana the second of the Upaniṣad

SECOND CHAPTER

FIRST BRĀHMANA

- 1 दत्तवालाकिर्हानूचानो गार्ग्य आस स होवाचाजातशत्रुं कारयं ब्रह्म ते
ब्रवाणीति स होवाचाजातशत्रुः सहस्रमेतस्या वाचि दद्वो जनको
जनक इति वै जना धावन्तीति ॥

There was a great speaker, Gārgya the proud son of Balākā. He said to Ajātasatru, the king of Kāśī
“Let me explain to thee (the nature of) Brahman” (1),
Ajātasatru said “For such a word (2), I will give
thousand (of cows)” (Hearing) “Janaka, Janaka” (3)
people verily run (after a man of such a character)

(1) In the first chapter the difference between knowledge and ignorance has been defined, and ignorance generally described, in the second, knowledge, or the science treating on Brahman is set forth. This is done in the form of a narrative—in which the Brāhmana Gārgya represents the imperfect ideas, entertained on the nature of Brahma, while king Ajātasatru represents the perfect knowledge of Brahman—with a view of showing, that this knowledge cannot be obtained by mere arguing, in consequence of the subtle nature of its object, and that it requires both a disciple believing in the existence of Brahman, and a teacher who has a full knowledge of him.—S

(2) Even for the mere words, whether thou be able or not to explain Brahman

(3) Janaka is a liberal donor Janaka is a zealous hearer —S

2 स होमाय गार्ग्यो य एवासायान्तिये पुरय एतमेवाह ब्रह्मोपास इति
 न होतवानातज्जुगो मतन्मिन्सत्यष्टि अतिष्टा सखा भूताना
 गूय राजति वा अहमेतमुपा न इति स य एतमेवमुपास्तज्जतिष्टा
 सर्वपा भूताना गूया राजा भवति ॥

Gargya said — I adore as Brahman the spirit who abides in the sun (1) Ajātasatru said — Do not boast, do not boast of him. Knowing that excelling all beings he is their head, their king I adore that spirit. Whoever thus adores him excels all beings and becomes their head their king,

(1) The spirit who abiding in the sun and in the eye has entered the heart through the eye —S

3 स होमाय गार्ग्यो य एवातो चने पुरय एतमेवाह ब्रह्मोपास इति
 स हायाचायाना जुगो मतन्मिन्सत्यष्टि बृहत्पाण्डुरासा सोमो
 राजेति वा अहमेतमुपा न इति स य एतमेव मुपास्तज्जद्वद्व सुत
 नुतो भवति नान्वाज क्षायन ॥

Gargya said,— ‘I adore as Brahman the spirit who abides in the moon (1) Ajātasatru said — Do not boast do not boast of him. Knowing that he is great clothed in a white dress (2) Soma (3) (and) king I adore that spirit (For him) who thus adores him is day by day produced and reproduced (the Soma) his food does not decrease

(1) And in the mind S

(2) Because water is the body of life, in the form of the moon S

(3) As Soma, the moon-plant, in the sacrifice S

4. स होवाच गार्ग्यो य एवासौ विद्युति पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा भैतस्मिन् सवदिष्टास्तेजस्वीति वा अहमेतमुपास इति स य एतमेवमुपास्ते तेजस्वी ह भवति तेजस्विनी हास्य प्रजा भवति ॥

Gārgya said, "I adore as Brahman the spirit who abides in lightning" (1) Ajātas'atru said "Do not boast, do not boast of him Knowing, that he is glorious, I adore that spirit Whoever thus adores him, becomes glorious, glorious becomes his offspring."

(1) In the lightning, in the skin, and in the heart. S

5. स होवाच गार्ग्यो य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति स होवाचाजातशत्रुर्मा भैतस्मिन् सवदिष्टाः पूर्णमप्रवर्तीति वा अहमेतमुपास इति स य एतमेवमुपास्ते पूर्यते प्रजया पशुभिर्नास्यास्माहोकात्प्रजोद्वर्तते ॥

Gārgya said, "I adore as Brahman the spirit who abides in the ether" (1) Ajātas'atru said, "Do not boast, do not boast of him Knowing, that he is full and immoveable, I adore that spirit Whoever thus adores him, has plenty of offspring and cattle, and his offspring is never removed from this world."

(1) In the ether as element, and also in the ether of the heart S

6 न ह्यगार गायो य एवाय तयो पुर्य ण्तमरा ब्रह्मपात्र इति स
 हातातातातदुता तान्निन्नसन्निष्ठा प्रमुखाऽपगन्ति
 मति वा शनैतदुता इति न य एवायतुस्ते वि युताग-
 तिभ्युभय इति न य ॥

Gargya said, — I adore as Brahman the spirit who abide in the wind (1) Ajatasatru said — Do not boast do not boast of him knowing that he is Indra whose strength is indomitable and whose hosts are unconquerable I adore that spirit Whoever thus adores him becomes a conqueror and unconquerable by foes and conqueror of his step brothers

(1) In the wind in the vital air of the body and in the heart — S

7 न ह्यगार गायो य एवाय तयो पुर्य ण्तमरा ब्रह्मपात्र इति स
 हातातातातदुता तान्निन्नसन्निष्ठा प्रमुखाऽपगन्ति
 पाम इति न य एतममुपान्त विप्रादिह भवति विप्रादिहान्य
 प्रना भवति ॥

Gargya said — I adore as Brahman the spirit who abides in the fire (1) Ajatasatru said — Do not boast do not boast of him knowing that he is a destroyer I adore that spirit Whoever thus adores him becomes a destroyer, and his offspring becomes a destroyer

(1) And in the understanding of the heart — S

8 न ह्यगार गायो य एवाय तयो पुर्य ण्तमेवाह ब्रह्मपात्र इति स
 हातातातातदुता तान्निन्नसन्निष्ठा प्रतिभ्य इति वा अहमे

तमुपास इति स य एतमेवमुपास्ते प्रतिरूपः हेनमुपगच्छति
नाप्रतिरूपमथो प्रतिरूपोऽस्माज्जायते ॥

Gārgya said, "I adore as Brahman the spirit who abides in the waters" (1). Ajātasatru said, Do not boast, do not boast of him Knowing, that he is the same (2), I adore that spirit Whoever thus adores him, obtains him as the same, not as not the same. Again from him is born what is the same with him " (3).

(1) In the waters, in the semen and in the heart - S'

(2) In the Sruti and Smṛti S'

(3) A son like himself

9. स होवाच गार्ग्यो य एवायमादर्शो पुरुष एतमेवाह ब्रह्मोपास इति स
होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टा रोचिष्णुरिति वा अहमे-
तमुपास इति स य एवमेतमुपास्ते रोचिष्णुर्ह भवति रोचिष्णुर्हस्य
प्रजा भवत्यथो यैः सन्निगच्छति सर्वाः स्तानतिरोचते ॥

Gargya said, "I adore as Brahman the spirit who abides in the looking-glass" (1) Ajātasatru said, 'Do not boast, do not boast of him Knowing, that he is resplendent, I adore that spirit Whoever thus adores him, becomes resplendent, and resplendent his offspring, he overcomes in splendour all those with whom he meets''

(1) In the looking-glass, in other reflective things, and in the heart S'

10. स होवाच गार्ग्यो य एवाय यन्त पश्चाच्छब्दोऽनूदेत्येतमेवाहं
ब्रह्मोपास इति स होवाचाजातशत्रुर्मा मैतस्मिन्संवदिष्टा असुरिति

वा अहमेतमुपास इति स य एतमेवमुपास्ते स य ईवास्मिँहोक्त
आप्नुतेति नैनं पुनः कालात्प्राणो जहाति ॥

Gargya said — I adore as Brahman the spirit who when proceeding is followed by noise (1) Ajatasatru said,— Do not boast do not boast of him knowing that he is life, I adore that spirit Whoever thus adores him obtains the full age in this world life does not leave him before the (appointed) time

(1) Life

11 स होवाच गार्ग्यो य एवाय त्रिभु पुरुष एतमेवाह तत्प्रापास इति
सहोवाचानातशत्रुर्मा मैतस्मिन्मयत्प्रिष्टा द्वितीयोऽनपग इति वा
अहमेतमुपास इति स य एतमेवमुपास्त द्वितीयवान् ह भवति
नास्माद्गदिज्यते ॥

Gargya said — I adore as Brahman the spirit who abides in the quarters (1) Ajatasatru said — Do not boast, do not boast of him knowing that he is double and inseparable (2) I adore him Whoever thus adores him becomes double (3) and his followers never part from him

(1) In the quarters in the ear and in the heart —S

(2) Like the Asvins who are the tutelary deities of the quarters

(3) By the number of his servants —Ā G

12 स होवाच गार्ग्यो य एवाय जगाम पुरुष एतमेवाह ब्रह्मोपास इति
स होवाचानातशत्रुर्मा मैतस्मिन्मयत्प्रिष्टा मृत्युरिति वा अहमेतमुपास

इति स य एतमेवमुपास्ते सर्वं हेवास्मिँल्लोक आयुरेति नैनं पुरा
कालान्मृत्युरागच्छति ॥

Gārgya said,—“ I adore as Brahman the spirit who abides in the shadow (1) Ajātas'atru said, “ Do not boast, do not boast of him Knowing, that he is death, I adore that spirit Whoever thus adores him, obtains (his) full age in this world, death does not approach him before the time ”

(1) The spirit, abiding in the shadow, externally as darkness and internally in the heart as ignorance

13 स होवाच गार्ग्यो य एवायमात्मनि पुरुष एतमेवाहं ब्रह्मोपास इति स
होवाचाजातशत्रुर्मा मेतस्मिन्सवदिष्टा आत्मन्वीति वा अहमेतमु-
पास इति स य एतमेवमुपास्त आत्मन्वीह भवत्यात्मन्विनी-
हास्य प्रजा भवति स ह तूष्णीमास गार्ग्यः ॥

Gārgya said, “ I adore as Brahman the spirit who abides in the soul ” (1), (in self) Ajātas'atru said, “ Do not boast, do not boast of him Knowing, that he is possessed of soul (2), adore that spirit Whoever thus adores him, becomes in this world possessed of soul, and also his offspring ” Then Gārgya was silent

(1) The spirit, abiding in the soul, in Prajāpati, and in the intellect of the heart S

(2) Of much understanding

14 स होवाचाजातशत्रुरेतावन्नू इत्येतावद्धीति नैतावता विदित भवतीति
स होवाच गार्ग्य उपत्वायानीति ॥

- 17 स होवाचाजातशत्रुर्यज्ञैष एतत्सुप्तोऽमूय एष विज्ञानमेयः पुरुषस्तद्देवा
प्राणानां विज्ञानेन विज्ञानमादाय य एषोऽन्तर्हृदय आकाशस्तस्मि-
न्ध्येते तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वपिति नाम तद्गृहीत
एव प्राणो भवति गृहीता वाग् गृहीतं चक्षुर्गृहीतं श्रोत्रं गृहीत
मनः ॥

Ajātasatru said, "When the spirit whose nature is like knowledge, thus profoundly slept, then the ether (1), in the midst of the heart drawing in, together with the knowledge of the senses (2), (their actual) knowledge (3), slept therein (in the ether) (4) When the spirit draws in that (knowledge of the senses), then he sleeps indeed Then life is drawn in (5), speech is drawn in, the eye is drawn in, the ear is drawn in (and mind is drawn in)

(1) The soul in its independent nature S'

(2) The intellect of the heart in which Brahman reflected

(3) The faculty of the senses of manifesting the respective objects, that is to say, in sleep intellect withdraws the senses from their objects, and concentrates them in the heart, where intellect itself is absorbed in the nature of the soul

(4) The soul within its own self.

(5) Means here, according to Śaṅkara, the sense of smelling.

18. स यत्रैतत्स्वभावाचरति ते हास्य लोकास्तदुतेव महाराजो भवत्युतेव
महान्राक्षस उतेवोच्चावचं निगच्छति स यथा महाराजो जानपदान्

गृहीत्वा स्वे जनपदे यशक्ताम परिवर्तनैर्यमेवैव एतत्प्राणान्
गृहीत्वा स्वे शरीरे यशक्ताम परिवर्तत ॥

‘ When he is in the state of dream then become such (conditions as the following) his worlds then he becomes like a great king like a great Brāhmana, he proceeds as it were to higher and lower places As a great king, assembling his followers sends them about in his kingdom according to his pleasure so that (spirit resembling knowledge drawing in) the organs sends them about in his body according to his pleasure

19 अथ यथा सुषुप्ता भवति यथा न कश्चन वदति हिता नाम नाज्यो
द्वातसतिमन्त्राणि ८ न पुरीतमभिप्रतिष्ठन्त ताभि न्ययसृज्य
पुरतति श्रेत स यथा पुमां वा महाराजा वा महानाजगो
वातिरीमानन्त्य गत्वा शयानैर्यमेवैव एतच्छ्रेते ॥

‘ Again when he profoundly sleeps he does not know of anything There are 72 000 (1) arteries called the good which from the heart proceed every where to the body Returning with them he sleeps in the body As a youth or a great king, or great Brāhmana, sleeps enjoying excessive bliss so does he (the spirit resembling knowledge) sleep

(1) Vide Prasna Upanisad 3 6

20 न यत्राणनाभिस्तन्तुनाचरद्यग्रे क्षुद्रा भिस्तुलिङ्गा शुचरन्त्येवमे
वाग्मादात्मन सर्वे प्राणा सर्व लोका सर्व देवा सत्राणि भूतानि
शुचरन्ति तन्म्योपनिस्तन्त्यस्य सत्यमिति प्राणा वै सत्य तेपामेव
सत्यम् ॥

“As the spider proceeds along with its web, as little sparks proceed from fire, so proceed from that soul all organs, all worlds, all the gods, all beings. The nearest conception of him is this, that he is the truth of truth. The organs are the truth, he is the truth of them” (1).

(1) What “the truth of truth” means, will be explained in the two next Brāhmanas S

SECOND BRAHMANA (1)

1 यो ह वै शिशुः साधनं सप्रत्याधानं सस्थूणां सदामं वेद सप्त ह
द्विषतो भ्रातृव्यानवरुणाद्वयं वाव शिशुर्योऽयं मध्यमः प्राणस्तस्ये-
दमेवाधानमिदं प्रत्याधानं प्राणः स्थूणान्नं दाम ॥

Whoever knows the young animal with its abode, the upper part of its abode, its pillar (and) its rope, destroys the seven inimical brother's sons (2) The young animal is the central life (3) This (4) is its abode, this (5) the upper part of its abode, life (6) is the pillar, food the rope (7)

(1) The connection between the former and the present Brāhmana is shown by Sankara, as follows. The topic of Brahman has been introduced by the words, “I will explain Brahman” (p 137), and declared,

The one Brahman is he from whom the world is produced, of whom it consists and into whom it is dissolved. Of what nature again is the world, which is produced and

dissolved? It consists of the five elements which consist of name and form. Moreover it has been said that name and form are truth (satya). The truth of truth (consisting of the five elements) is Brahman. Why again are the elements truth? This question is answered in the Brahmapara whose subject is to show the nature of what has form and what is without form. On account of their having form and not having form the elements consisting of effect and cause (are truth and thus) also the organs (Prāṇāḥ). To define the nature (satya) of the elements consisting of cause and effect the two next Prāṇapara are commenced. This Upanisad is to be explained for Brahman is determined as the truth of the truth by the determination of the reality (atya) of effect and cause. There (in the former Brāhmaṇa) it has been said. The organs are the truth. He is the truth of them. Here by the connection of the Brāhma Upanisad in this manner. Which are the organs of which nature their objects and which the Upanisad the text determines the nature of the causes in the same way as wells gardens etc. seen on a road are determined.

(2) I or the son of a brother may be inimical or friendly. Here the attachment to the objects of the senses is denoted by the brother's sons. The senses are the seven orifices by which objects are perceived the attachment produced by them is the brother's son —S

(3) The subtle body dwelling in the midst of the body subject to it are the organs. It is a babe because it is unwitting while the senses are keen with regard to their objects —S

(4) The body —S

(5) The head with its seven orifices —S

(6) Life means according to Sāṅkhya the strength produced by food according to other respiration.

(7) By which the young animal is bound to the pillar

2 तमेता मत्ताक्षितय उपनिन्दत तया इमा अभन् लोहित्यो राजय
स्ताभिरनः म्हाडन्वायताडय या अक्षत्रायस्ताभि पान्वा या

कनीनका तथादित्यो यत्कृष्णं तेनाग्निर्वच्छुक्लं तेनेन्द्रोऽधरयैनं
वर्तन्त्या पृथिव्यन्वायता द्यौरुत्तरया नास्यान्नं क्षीयते य एवं वेद ॥

The seven (deities) who cause (its) indestructibility (1), surround it (2) (the infant) worshipping, *viz.*, Rudra adores it with the red lines in the eye, Parjanya with the water in the eye, Āditya with the sight, Agni with the black in the eye, Indra with the white, the earth adores it with the lower, and the heavens, with the upper eye-lash The food of him is not destroyed who thus knows it.

(1) Thus I rendered "Aksiti" after *s'* They cause the indestructibility of food

(2) The babe, when dwelling in the upper part of the abode it rises to the eye *S'*

3. तदेष श्लोको भवति । अर्वाग्विलश्चमस ऊर्ध्वबुधस्तस्मिन्यशो निहित
विश्वरूप । तस्यासत ऋषयः सत तीरे वागष्टमी ब्रह्मणा सवि-
दानेत्यर्वाग्विलश्चमस ऊर्ध्वबुध इतीदं तच्छिर एष ह्यर्वाग्विलश्चमस
ऊर्ध्वबुधस्तस्मिन्यशो निहित विश्वरूपमिति प्राणा वै यशो विश्व-
रूप प्राणानेतदाह तस्यासत ऋषयः सत तीर इति प्राणा वा
ऋषयः प्राणानेतदाह वागष्टमी ब्रह्मणा सविदानेति वाग्व्यष्टमी
ब्रह्मणा सविते ॥

This is said in the following memorial verse,
"There is a Soma-cup, whose mouth is below, and whose foot is above, therein is put glory of various kinds On its margin there are seven Ṛsis, and speech is the eighth, as holding communication with Brahman " The Soma-cup whose mouth is below and whose foot is

above is the head for it is like a cup with mouth below and foot above ' Therein is put glory of various kinds With the various kinds put therein (1) it (the memorial verse) means the vital airs (2) On its margin there are seven Rsas With the Rsas it means the vital winds

' Speech is the eighth, as communicating with Brahman for speech as the eighth communicates with Brahman (3)

(1) As the Soma juice in the cup —S

(2) The vital airs by which the senses are moved to the performance of their functions

(3) Brahman is the whole of sounds and speech has communication with it by pronouncing it —Ā G

१ इमावेव गोतम भद्रापायमेव गा। ओऽयं भद्राज इमावेव विश्वामि
त्रात्मन्ना अयमेव विश्वामित्रोऽयं जमदग्निमावेव वसिष्ठः ५-
पायमेव वसिष्ठोऽयं कश्यपो वसिष्ठोऽयं वासिष्ठायाचा त्वन्मन्त्रतत्तिह वै
नामैतच्च त्रिरिति सर्वस्यात्ता भवति सप्तमस्यान् भवति य एव वेद ॥

These (ears) are Gautama and Bharadvāja this (ear) is Gautama the other Bharadvāja These (eyes) are Visvāmitra and Jamadagni this is Visvāmitra the other Jamadagni These (nostrils) are Vasistha and Kasyapa this is Vasistha the other Kasyapa speech is Atri for by speech food is consumed for Atri is verily derived from the root Atti (to eat consume) he is the consumer of all All becomes the food of him who thus knows

THIRD BRĀHMANA

1. द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं च मर्त्यं चामृतं च स्थितं च यच्च
सच्च यच्च ॥

There are two modes (1) of Brahman (2), what has form, and what has no form (3), the one mortal, the other immortal, again finite the one, and the other infinite (4), again the one existing and the other beyond

(1) I use mode here in the sense of "accidental modification of substance"

(2) Brahman the supreme soul, who, in his absolute nature, is without those two modes S'

(3) At the time that their differences are not evolved Their differences are stated afterwards S'

(4) Sthitāñ ca yacca, explained by Sūsthītam paricchinnaṃ gatipūrvakam yat sthāṣnu yacca yātīti yadvyāpyāparicchinnaṃ, what is stationary limited, what after motion has the tendency to stand, and what moves, therefore what is pervading, unlimited

- 2 तदेतन्मूर्तं यदन्यद्वायोश्चान्तरिक्षाच्चैतन्मर्त्यमेतत्स्थितमेतत्सत्तस्यैतस्य
मूर्तस्यैतस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सत् एष रसो य एष
तपति सतो ह्येष रसः ॥

What has form (1), is what is different from the air and the ether (2), this is mortal, this is finite, this is visible The essence of what has form, what is mortal, finite and visible, is the being that heats (the sun), for he is the essence of what exists.

(1) What is formed of parts a compound —S

(2) Namely the other three elements earth water and light

१ अणूनां वायुश्चान्तरिक्षं वातमृत्तम । तत्तत्तन्मयं । तान्मृत्तं वा
मृत्तमयं यत्तत्तन्मयं तन्मयं वा यत्तत्तन्मयं ३ पुरुष
स्वयमयं वा यत्तत्तन्मयं ॥

Again what has no form is the air and the ether this is immortal this is infinite this is beyond The essence of what has no form what is immortal infinite and beyond is the spirit who (abides) in this universe (1) This refers to the divine relation

(1) Hiranyagarbha

१ अणूनामस्मिन्मेव मृतं यन्मृत्तमणूनां यश्चान्तरिक्षात्तान्मृत्तम
मृत्तमयं तन्मयं तन्मयं तन्मयं मृतमयं तन्मयं तन्मयं तन्मयं
तन्मयं तन्मयं तन्मयं तन्मयं तन्मयं तन्मयं तन्मयं तन्मयं

Now the relation to the soul What has form is different from the air and from the ether in the midst of the body (1) This is mortal this is finite this existing The essence of what has form what is mortal finite and existing is the eye (2) for this is the essence of what exists

(1) That is to say the three elements light water and earth as constituents of the body independent of ether and air —S

(2) Because by the eye the whole body assumes substance and because the eyes were first produced in

accordance with the passage, "Ādityā (the sun), the becoming eye," entered the eyes S'.

5 अथामूर्तं प्राणश्च यश्चायमन्तरात्मन्नाकाश एतदमृतमेतच्चैतस्य तस्यै-
तस्यामूर्तस्यैतस्यामृतस्यैतस्य यत एतस्य त्यस्यैष रसो योऽय
दक्षिणेक्षन्पुरुषस्त्यस्य ह्येष रसः ॥

Now what has no form is the air, and the ether in the midst of the body This is immortal, this is infinite, this is beyond The essence of what has no form, what is immortal, infinite and beyond, is the spirit (Purusa) in the right eye, for is the essence of what is beyond

6 तस्य हेतस्य पुरुषस्य रूपं यथा महारजनं वासो यथा पाण्डुराविक
यथेन्द्रगोपो यथाऽग्न्यर्चिर्यथा पुण्डरीकं यथासकृद्विद्युत्तप्तं सकृ-
द्विद्युत्तेव या वा अस्य श्रीर्भवति य एव वेदायात आदेशो नेति
नेति न ह्येतस्मादिति नेत्यन्यत्परमस्त्यथ नामधेयं सत्यस्य
सत्यमिति प्राणा वै सत्यं तेषामेष सत्यम् ॥

The form of this spirit (1) is, as cloth dyed by turmeric (2), as the smoke colour of sheep-wool, as the red colour of the Indragopa insect, as the bright colour of the fire-flame, as the white colour of the lotus, as the lightning shines forth at one moment (thus are the modifications of the desires of that spirit) The glory of him who thus knows, shines forth at one moment. After this, therefore, the definition (of Brahman),-- "He is not this, he is not this, etc" (3) There is another name, different from that (definition), "He is not this, he is not this," *viz*, the truth of truth? The organs are the truth he is the truth of them

(1) The subtle spirit the spirit who is the cause of manifestation

(2) As cloth dyed by turmeric so is the desire of that spirit in contact with special objects

(3) If it is asked how by those negations the truth of truth is defined the answer is —by the prohibition of any allegation which may be made with regard to the nature of Brahman name form action quality etc must be denied of Brahman for there is no distinction in Brahman if he is defined this definition refers only to qualities which are alleged of him but his own nature can in no manner be determined except by stating that every attribute is denied of him

FOURTH BRAHMANA (1)

1 मैत्रेयाति हायाच यावदस्य ज्यामन्या अरजगन्मात्स्यानांमि
हन्त तेऽनया कात्यायन्यान्त यवागीति ॥

Maitreyi said Yājñavalkya (2) Behold I am desirous of raising myself from the order (3) (of house holder) therefore let me divide (my property) amongst thee and Kātyāyani there

(1) It is the object of this Brahmana to show that the state of a Sanyāsi is the retiring from the world of the forest and the renunciation of all ceremonies is indispensable for the knowledge of Brahman —5 The same conversation between Yājñavalkya and his wife Maitreyi is with slight variations repeated in the 5th Brāhmana of the 4th chapter

(2) A Rsi Yājñavalkya by name —5

(3) To the higher stage of a Sanyāsi

- 2 सा होवाच मैत्रेयी यन्नु म इय भगोस्सर्वा पृथिवी वित्तेन पूर्णा स्यात्कथं तेनामृता स्यामिति नेति होवाच याज्ञवल्क्यो यथैवोपकरणवता जीवित तथैव ते जीवितं स्यादमृतत्वस्य तु नाशास्ति वित्तेनेति ॥

Maitreyī said, “ It, O Venerable, this whole world with all its wealth were mine, could I become immortal thereby ? ” Yājñavalkya said, “ Life the life of the wealthy thy life might become, by wealth, however. there is no hope of (obtaining) immortality ”

- 3 सा होवाच मैत्रेयी येनाहं नामृता स्या किमह तेन कुर्या यदेव भगवान्वेद तदेव मे ब्रूहीति ॥

Maitreyī said, “ Of what use would be wealth to me, if I did not become thereby immortal Tell me, O Venerable, any (means of obtaining immortality) of which thou knowest ”

- 4 स होवाच याज्ञवल्क्यः प्रिया वतारे नः सती प्रिय भाषस एह्योस्व व्याख्यास्यामि ते व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥

Yājñavalkya said, “ Behold, (thou wast) dear to us before, (and now) thou sayest what is dear Come, sit down, I will explain to thee (the means of obtaining immortality), endeavour to comprehend my explanation ”

- 5 स होवाच न वा अरे पत्यु कामाय पति. प्रियो भवत्यात्मनस्तु कामाय पति. प्रियो भवति न वा अरे जायार्य कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति न वा अरे पुत्राणा कामाय पुत्रा प्रिया भवत्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति

[illegible]

the self are dear the gods Behold, not for the Vedas' sake the Vedas are dear, but for the sake of the self are dear the Vedas (3) Behold, not for the elements' sake the elements are dear, but for the sake of the self are dear the elements. Behold, not for the sake of the universe the universe is dear, but for the sake of the self is dear the universe Behold, the self (ātman) is verily to be seen, heard, minded (and) meditated upon. Behold, O Maitreyī, by seeing, hearing, minding, knowing the self, all this (universe) is comprehended

(1) To the wife

(2) Ātma, the self, the soul. for the self of the wife, for her own soul

(3) The last sentence is omitted in the Samskr̥t text, published by the As Soc.

6 ब्रह्म त परादाद्योऽन्यत्रात्मनो ब्रह्म वेद क्षत्र तं परादाद्योऽन्यत्रात्मनः
क्षत्र वेद लोकास्त परादुर्योऽन्यत्रात्मनो लोकान्वेद देवास्त
परादुर्योऽन्यत्रात्मनो देवान्वेद भूतानि त परादुर्योऽन्यत्रात्मनो
भूतानि वेद सर्वं त परादाद्योऽन्यत्रात्मनः सर्वं वेदेद ब्रह्मेद
क्षत्रमिमे लोका इमे देवा इमानि भूतानीदं सर्वं यदयमात्मा ॥

The Brahman should disown a person (1), who considers the Brahman (caste) as something, different from (his) self (ātman), the Ksattrā should disown a person who considers the Ksattrā (caste) as something different from (his) self, the worlds should disown a person who considers the worlds as something different from (his) self, the gods should disown a person who considers the gods as something different from (their)

self the elements should disown a person who considers the elements as something different from (their) self the universe should disown a person who considers the universe as something different from (its) self This (own) self is this Brahman, this Kṣattra these worlds these gods these elements is this universe

(1) A person belonging to the Brahminical caste

7 स यदा द्रुमुमेहन्यमानस्य न बाह्याञ्छ्रद्धाञ्छ्रुताद्द्रुमोणा न द्रुमुमेतु
मरणेन द्रुमुम्यानास्य वा शब्दो गृहीतः ॥

As a person, when a drum (unseen by him) is beaten is unable to perceive the sounds proceeding from it (as sounds of a drum) but on the perception of the drum the sounds of a drum beaten is perceived

८ स यदा शङ्खस्य ध्मा नमानस्य न बाह्याञ्छ्रद्धाञ्छ्रुताद्शङ्खोणा न शङ्खस्य
तु मरणेन शङ्खस्य वा शब्दो गृहीतः ॥

As a person when a shell (unseen by him) is blown is unable to perceive the sounds proceeding from it (as sounds of a shell) but on the perception of the shell the sound of a shell blown is perceived

9 स यदा वीणायै वाचमानायै न बाह्याञ्छ्रद्धाञ्छ्रुताद्गीतमहणा न वाणायै
तु मरणेन वीणास्य वा शब्दो गृहीतः ॥

As a person when a lute (unseen to him) is played is unable to perceive the sounds proceeding from it, but on the perception of the lute the sound of a lute played is perceived (1)

(1) Śaṅkara supplies the above comparisons with, so is the identity of Brahman with the individual soul only apprehended by general and special knowledge

10 स यथाद्वैधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्त्येव वा अरेऽस्य महतो
भूतस्य निःश्वसितमेतच्चदृग्वेदो यजुर्वेदः सामवेदोऽथर्वङ्गिरस इति-
हासः पुराण विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि
व्याख्यानान्यस्यैवैतानि सर्वाणि निःश्वसितानि ॥

As from fire, made of damp wood, proceed smoke, sparks, etc (1), of various kind, thus, behold, is the breathing of this great being the Rg Veda, the Yajur Veda, the Sāma Veda, the Atharvāṅgīrasa, the narratives (Itihāsa) (2), the doctrines on creation (Purāṇa), the science (Vidyā), the Upaniṣads, the memorial verses (Śloka), the aphorisms (Sūtras), the explanation of tenets (Anuvyākhyānāni), the explanation of Mantras (Vyākhyānāni), all these are his breathing

(1) Dhūmah (smoke), the plural denotes, according to S', smoke, sparks, ashes, etc

(2) S' ascerts that the Itihāsa, etc, are the eight topics of the Brāhmanas, viz, Itihāsa, narrative, as for instance, that of Uvāsi, and Purāṇavas, Purāṇa doctrines on creation, as for instance, "this was before", vidyā, the science of the gods, for instance, "he knows", Upaniṣads, doctrines about adoration, for instance, "the soul, therefore let it be adored", Śloka, Mantras, occurring in the Brāhmanas, as "there follow these Śloka", Sūtras, sentences, which give the pith of a thing, as "the soul, therefore, it should be adored", Anuvyākhyānāni, explanation of Mantras, Vyākhyānāni, praise in honour of a deity, etc

11 स यथा सर्वासामपाः समुद्र एकायनमेव सर्वेषां स्पर्शानां त्वगे-
कायनमेव सर्वेषां गन्वानां नासिके एकायनमेव सर्वेषां रसानां

जिह्वैकायनमेव सर्वपा रूपाणां चक्षुरेकायनमेव सर्वेषां
 श्रोत्रमेकायनमेव सर्वेषां सकल्पानां मन एकायनमेव
 सप्तासा विद्यानां हृत्तमेकायनमेव सर्वेषां कमगां हस्तावेकाय
 नमेव सर्वेषामानन्दानामुपसृ एकायनमेव सर्वेषां विसर्गाणां
 पाजुरेकायनमेव सर्वेषामध्वनां पाजेकायनमेव सर्वेषां वेदानां
 वागेकायनम् ॥

As the only site of all the waters is the sea thus is the only site of every touch the skin thus the only site of every taste the tongue thus the only site of every smell the nose thus the only site of every colour the eye thus the only site of every sound the ear thus the only site of every determination the mind thus the only site of every knowledge the heart thus the only site of every act the hands, thus the only site of every pleasure the organs of generation thus the only site of every evacuation the anus thus the only site of every motion the feet, thus the only site of every Veda speech

12 स यत्र सैन्धवमिव न्य उदके प्रास्त उदकमेवानुविलीयेत न हास्योद्ब्रूह-
 णापेव स्याच्चतो यतन्त्वाददाति च जणमेवैव वा अग इदं महद्भूत-
 मनन्तमपारं विज्ञानं न एवैतेभ्यो भूतेभ्यः समुत्पद्यतान्येवाऽनु-
 विन्दयति न प्रेयः सज्ञान्तान्यरं त्रयीमाप्तिं होवाच याज्ञवल्क्यः ॥

As a piece of salt when thrown into water is dissolved into mere water and none is capable of perceiving it because from whatever place a person might take (water) it would have the taste of salt (but be no piece of salt thus) behold the great being which is infinite, independent and mere knowledge

Springing forth together with those elements (1), (he) (2) is destroyed, when they are destroyed After death, no conscience remains (3), thus, "O Maitreyī, I hold," thus said Yājñavalkya

(1) I give here, in a somewhat different language, some of the images which Sāṅkara uses, in explanation of this passage As the appearance of the sun and moon in water is a mere reflection, and nothing real, or as the appearance of red in a white crystal is a mere reflection from a red substance and nothing real,—for on removing the water, the sun and moon only remain, not their reflections, or on removing the red substance, the whiteness of the crystal continues unchanged, thus the elements and the individual souls are reflections of the one soul upon ignorance, and nothing real, for on removing the ignorance by knowledge the soul alone remains, while those reflections cease to exist

(2) He, the individual soul, or as Sāṅkara has it, the division of a particular soul

(3) For him who has the true knowledge of the eternal soul

13. सा होवाच मैत्रेय्यत्रैव मा भगवानमूमुहन् प्रेत्य सज्ञास्तीति स होवाच
याज्ञवल्क्यो न वा अरेऽहं मोहं ब्रवीम्यल वा अर इदं विज्ञानाय ॥

Maitreyī said, "With regard to him (Brahman) thou hast bewildered me, O Venerable, by the saying (1),

After death no conscience remains" Yājñavalkya said, "Behold, I verily do not create bewilderment, behold, this (Brahman) is sufficient for knowledge "

(1) Because this seems contradictory to the former statement, that Brahman is the fulness of knowledge.

14 यत्र हि द्वैतमिव भवति तदितर इतर निव्रति तदितर इतर पश्यति
 तदितर इतर शृणोति तदितर इतरमभिप्रेति तदितर इतर मनुते
 तदितर इतर जानाति यत्र वा अस्य सप्रमात्मैवामूतत्वेन क जिज्ञे-
 तत्वेन क पर्येतत्वेन क शृणुनात्त्वेन कमभिप्रेतत्वेन क
 क मन्वीत तत् केन क विजानीयाद्येनेदं सर्वं विजानाति त केन
 विजानीयाद्विज्ञातारमरे केन विजानीयानिति ॥

For where (1) there is duality (2) as it were there
 sees another (3) thing there smells another another
 thing there hears another another thing there speaks
 another of another thing there minds another another
 thing, there knows another another thing but how
 does one to whom all has become mere soul (Ātmā)
 smell anything how see anything how hear anything
 how speak of anything how mind anything how know
 anything? How should he know him by whom he knows
 this all behold how should he know the knower (4) ?

(1) In the individual soul produced by the substrata
 of ignorance as the totality of causes and effects —S

(2) Difference from the supreme soul

(3) Any individual soul

(4) The argument which Sāṅkhya advances in
 support of this doctrine is essentially as follows —Every
 effect requires a cause or without cause there is no effect
 therefore if there is ignorance there is the assumption of
 effect cause and reward as the effect of ignorance but
 this assumption is not made on a knowledge of Brahman
 for if all is soul or Brahman there is besides the soul
 neither cause nor effect nor reward A knowledge of a
 cause can take place if there is a difference between the
 cause and the object of knowledge and there may be an

enquiry on the subject of the knowledge (the knowing soul) and the object of the same, but not of the soul. If the latter be the case, such a knowledge (the knowledge of the knowing subject, the soul) would be either produced by the soul itself, or by something else. Not the first, for the soul is not an object of the soul, not by something else, for there is nothing else but the soul, and there is therefore no object of its knowledge.

FIFTH BRAHMANA (1)

1 इयं पृथिवी सर्वेषां भूतानां मध्वस्यै पृथिव्यै सर्वाणि भूतानि मधु
यश्चायमस्या पृथिव्या तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्म
शरीरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं
ब्रह्मेदं सर्वम् ॥

The earth is honey (2) for all beings, for the earth are all beings honey (3). Both the immortal, luminous spirit (4) (abiding) in the earth, and the immortal, luminous spirit, who exists in the body according to his relation to the soul (are honey for all beings and all beings are honey for them). This (5) is that soul, this (6) is immortal, this is Brahman, this all.

(1) Śaṅkara explains the connection between the present and the preceding Brāhmaṇa, as follows. The Maitreyī Brāhmaṇa has been composed for the purpose to state that that which is independent of ceremonies and the cause of immortality, is worthy of explanation. This is the knowledge of Brahman pertaining, as has been declared, to all the duties of a Sanyāsī. Moreover, since by the knowledge of the soul the whole universe is known, and the

soul is dearer to every one than every thing else the soul should be beheld It is to be heard to be minded to be pondered upon The different modes of beholding the soul have been stated before To be heard is the soul by means of the teacher to be pondered on by means of disquisition and disquisition has been explained The proposition the soul is the all is proved by the argument that the one soul is the only cause of the generality of the production and of the dissolution of the world and as this may be doubtful the present Brāhmaṇa is composed to remove any doubt regarding it Because the whole world earth etc is in the mutual dependence of support and supported it is dependent upon one cause of generality production and dissolution Or with other words after the proposition (Pratijñā) soul alone is this all has been proved by the argument that the soul is the cause of the creation preservation and dissolution of the world the conclusion (Nigamana) of the proposed meaning is again made in the Madhubrāhmaṇa conformably to the definition of logicians that the conclusion in a syllogism is the repetition of the proposition after the argument has been stated

(2) *Vide* Chānd Up 3 1—5 where a similar comparison is made

(3) As the bees collect honey from every kind of flower which again serves as nourishment for the bees so all the beings are nourishment for the one earth are changed into its very substance and again the earth is nourishment for all beings it is changed into all that is to say they are mutually dependent there is no real difference between them they are the same —Brahman

(4) The Sanskrit term is Puruṣa

(5) This ayam this fourfold division viz the earth all beings the spirit abiding in the earth and the spirit abiding in the body —S

(6) This idam the knowledge whose object is the fourfold division —S

- 2 इमा आपः सर्वेषा भूताना मध्वासामपाꣳ सर्वाणि भूतानि मधु यश्चाय-
मास्वप्नु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मꣳ रेतसस्तेजो-
मयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ
सर्वम् ॥

The waters are honey for all beings , for the waters are all beings honey Both the immortal, luminous spirits, abiding in the water and the immortal, luminous spirit, abiding in the semen according to his relation to the soul (are honey for all beings and all beings are honey for them) This is that soul, this is immortal, this is Brahman, this all.

- 3 अयमग्निः सर्वेषा भूताना मध्वस्याग्नेः सर्वाणि भूतानि मधु यश्चाय-
मस्मिन्नग्ने तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्म वाङ्मयस्ते-
जोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदꣳ
सर्वम् ॥

The fire is honey for all beings , for the fire all beings are honey Both the immortal, luminous spirit, (abiding) in the fire, and the immortal luminous spirit, abiding in speech according to his relation to the soul, (are honey for all beings and all beings are honey for them) This is that soul, this is immortal, this is Brahman, this all

- 4 अय वायुः सर्वेषा भूताना मध्वस्य वायोः सर्वाणि भूतानि मधु
यश्चायमस्मिन्वायौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्म
प्राणस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं
ब्रह्मेदꣳ सर्वम् ॥

The wind is honey for all beings for the wind all beings are honey Both the immortal luminous spirit, (abiding) in the wind and the immortal luminous spirit who is life according to his relation to the soul (are honey for all beings, and all beings are honey for them) This is that soul this is immortal this is Brahman this all

5 अथवाग्निं सर्वपा भूताना मज्जन्त्याग्निं वाग्निं भूतानि शु
यथावाग्निना त्वित्ये तमेवाऽमृतमयं पुरा ॥ यथाऽमज्ज्यात्म
नानुपपन्नतामाऽमृतमयं पुराऽऽत्मन न याऽऽत्मात्मे ममृतमि
वद्वेत्सवत् ॥

Āditya is honey for all beings for Āditya all beings are honey Both the immortal luminous spirit (abiding) in that Āditya and the immortal luminous spirit abiding in speech according to his relation to the soul, (are honey for all beings and all beings are honey for them) This is that soul this is immortal this is Brahman this all

6 यथा त्विं सर्वपा भूताना मज्जन्त्या त्विं वाग्निं भूतानि मधु
यथाऽमनानु त्विनु तनामनाऽमृतमयं पुरा यथाऽमज्ज्यात्मन
प्रातिशुक्लपन्नतामेवाऽमृतमयं पुराऽऽत्मन न याऽऽत्मात्मे म
मृतमि वद्वेत्सवत् ॥

The quarters are honey for all beings for the quarters all beings are honey Both the immortal luminous spirit, (abiding) in the quarters and the immortal, luminous spirit abiding in the ear according

to his relation to the soul, (are honey for all beings, and all beings are honey for them) This is that soul, this is immortal, this is Brahman, this all

7. अयं चन्द्रः सर्वेषा भूतानां मध्वस्य चन्द्रस्य सर्वाणि भूतानि मधु
यश्चायमस्मिंश्चन्द्रे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं मान-
सस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं
ब्रह्मेदं सर्वम् ॥

The moon is honey for all beings ; for the moon all beings are honey Both, the immortal, luminous spirit (abiding) in the moon, and the immortal, luminous spirit, abiding in the mind according to his relation to the soul (are honey for all beings, and all beings are honey for them). This is that soul, this is immortal, this is Brahman, this all

8. इयं विद्युत्सर्वेषां भूतानां मध्वस्यै विद्युतः सर्वाणि भूतानि मधु यश्चाय-
मस्या विद्युति तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं तैजसस्ते-
जोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदं
सर्वम् ॥

The lightning is honey for all beings , for the lightning all beings are honey Both, the immortal, luminous spirit, (abiding) in lightning, and the immortal, luminous spirit, abiding in the light (skin) according to his relation to the soul, (are honey for all beings, and all beings are honey for them) This is that soul, this is immortal, this is Brahman, this all

- 9 अयं स्तनयितुं सर्वपा भूताना मन्त्रस्य स्तनयिता सखाणि भूतानि
मधु यथायमस्मिन्स्तनयितौ तेनोमयोऽमृतमयं पुरुषो यथाय
मध्यात्मं ॥ सौमस्तेनोमयोऽमृतमयं पुरुषोऽयमेव स
योऽयमात्मेदममृतमिदं ब्रह्मेतत्सर्वम् ॥

The thunder is honey for all beings, for the thunder all beings are honey. Both the immortal, luminous spirit (abiding) in thunder and the immortal luminous spirit abiding in sound and musical note according to his relation to the soul (are honey for all beings and all the beings are honey for them). This is that soul this is immortal this is Brahman this all.

- 10 अन्माकाशं सर्वेषां भूतानां मध्यम्याकाशस्य सखाणि भूतानि मधु
यथायमस्मिन्माकाशे तेनोमयाऽमृतमयं पुरुषो यथायमध्यात्मं
ह्याकाशास्तेनोमयोऽमृतमयं पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं
ब्रह्मेतत्सर्वम् ॥

The ether is honey for all beings for the ether all beings are honey. Both the immortal luminous spirit (abiding) in the ether and the immortal luminous spirit abiding as ether in the heart according to his relation to the soul (are honey for all beings and all beings are honey for them). This is that soul this is immortal this is Brahman this all.

- 11 अयं धमः सर्वेषां भूतानां मध्यस्य धमस्य सर्वाणि भूतानि मधु
यथा इमस्मिन्धर्मे तेनोमयोऽमृतमयं पुरुषो यथायमध्यात्मं धमस्ते-
जोमयोऽमृतमयं पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदत्सर्वम् ॥

Justice is honey for all beings, for justice all beings are honey. Both, the immortal, luminous spirit (abiding) in justice, and the immortal, luminous spirit, produced in justice according to his relation to the soul, (are honey for all beings and all beings are honey for them). This is that soul, this is immortal, this is Brahman, this all

12. इदं सत्यं सर्वेषा भूताना मध्वस्य सत्यस्य सर्वाणि भूतानि मधु
यश्चाऽयमस्मिन्सत्ये तेजोमयोऽमृतमयः पुरुषो यश्चाऽयमध्यात्मं
सात्यस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं
ब्रह्मेदं सर्वम् ॥

Truth is honey for all beings, for truth all beings are honey. Both the immortal, luminous spirit, (abiding) in truth, and the immortal, luminous spirit, produced in truth according to his relation to the soul, (are honey for all beings, and all beings are honey for them). This is that soul this is immortal, this Brahman, this all

- 13 इदं मानुषं सर्वेषा भूताना मध्वस्य मानुषस्य सर्वाणि भूतानि मधु
यश्चाऽयमस्मिन्मानुषे तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽय-
मात्मेदममृतमिदं ब्रह्मेदं सर्वम् ॥

Mankind is honey for all beings, for mankind all beings are honey. Both, the immortal, luminous spirit (abiding) in mankind, and the immortal luminous spirit produced in mankind according to his relation to the soul, (are honey for all beings, and all beings are honey

for them) This is that soul, this is immortal this Brahman this all

11 अयमात्मा सर्वेषा भूताना मध्यस्थात्मा सखाणि भूतानि मधु यथाय
मग्निजातानि तन्नामयोऽमृतम् । पुरषो यथायमात्मा तन्नामयाऽमृ-
तमयः पुरषोऽयमयः स याऽयमात्मे ममृतमिदं त्रोटोद* सखा ॥

The soul is honey for all beings for the soul all beings are honey Both the immortal luminous spirit (abiding) in the soul, and the immortal luminous spirit who is that soul (are honey for all beings and all beings are honey for them) This is that soul this is immortal this is Brahman this all

15 स वा अयमात्मा सर्वेषा भूतानागर्षिपति सर्वेषा भूताना* रक्षा
तयथा रयनामौ च रयनौ चारा सः सर्वापि ता एवमेवास्मि
ना मनि सखाणि भूतानि सर्वं त्वा सर्वं लोका सर्वं प्राणा स
न्त आत्मानं वर्गपिता ॥

This soul is verily the lord of all beings the king of all beings As all spokes are fastened in the nave and the circumference of the wheel (1) thus also all beings all gods all worlds all organs all souls are fastened in that soul

(1) See a similar comparison 2 Mund 2 6

16 इदं वै तन्मधु त्वयद्वायव्याऽग्निव्यामुवाच तदतदपि पश्यन्ना-
चत् । तद्वा नरा सनपे*स उग्रमाग्नि*क्रमाग्नि तन्मधुन वृष्टि ।
त्वयद्वा ह यन्मवायव्या वामश्वस्य शाय्या प्रम*मुवाचेति ॥

This honey Dadhyan (1) the son of Atharvana explained to the two asvins Beholding their deed the

Rsi (2) said "O ye men, I will manifest your cruel deed (3) (undertaken) for your advantage, as Tanyatu (4) (manifests) rain (from a cloud) The honey which Dadhyan, the son of Atharvana, explained to you through the head of the horse (is this honey)."

(1) The tale, alluded to in the text, is contained in the Taittiriya Brāhmaṇa in the part which treats on the Pravargya sacrifice, and is given by Śaṅkara. Its drift is as follows, Dadhyaṇ, the son of Atharvana, explained to the two Asvins, the physicians of the gods, the Madhu Brāhmaṇa. When they came to him for instruction, he told them, that Indra had threatened him to cut off his head, if he repeated the Madhu Brāhmaṇa to any body else. The Asvins promised to save him from the consequence of Indra's anger. They would place his head somewhere else, and meanwhile put a horse's head on his body, when Indra should cut off the head, they would replace it by his own. He consented, and explained to them the Madhu Brāhmaṇa by means of the head of a horse which they had placed upon his body instead of his own, and on Indra cutting off the horse-head, they restored to him his own. This tale, says Śaṅkara, is to illustrate the superiority of the knowledge of Brahman, for the knowledge possessed by Indra is difficult even for the gods to gain, and was gained but with great trouble by the Asvins.

(2) The Mantra S'

(3) The cutting off the head of Dadhyan

(4) Parjanya

17 इदं वै तन्मधु दध्यङ्गायर्वणोऽश्विन्यामुवाच तदेतदधि पर्यन्नवो-
चदाथर्वणायाश्विना दधीचेऽश्व्यश्शिरः प्रत्यैरयतं । स वा मधु
प्रवोचदतायन्त्वाष्ट्रं यदस्त्रावपि कक्ष्य वामिति ॥

This honey explained Dadhyan, the son of Atharvana, to the two Asvins. Beholding this deed, the Rsi

said — O Assins ye placed a horse head on Didhyan the son of Atharvāṇa. To keep his promise he explained to you O Destroyers the honey of Tvāṣṭra (Āditya) and also the honey which is to be concealed (1)

(1) The honey of Tvāṣṭra is knowledge, referring to rite the honey to be concealed the knowledge of Brahman —S

१९ इति तन्मु श्रुत्वा ऋषयः शिवायुषा तददर्शयि परमेश्वर ।
 पुच्छन्ते द्विषा पुच्छन्ते । १५ । पुं ३ परी भूत्वा पुं पुण्य
 आदिगिणि ३ ॥ अयं पुण्यं तानुं ह्यु पुं ३ ॥ ३ ॥
 विस्मयन्ते । ३ ॥ ३ ॥ ॥ ॥

This honey explained Didhyan, the son of Atharvāṇa to the two Assins. Beholding their deed the Rṣi said,— (He) (1) created the bodies (purah) of bipeds (and then) the bodies of quadrupeds. At first (purah) being a bird (2) he entered as Purusa the bodies (purah). This Purusa is called thus because he sleeps in all bodies (Purisava). From him nothing is concealed (within) from him nothing is concealed (without)

(1) Parmesvara —S

(2) That is to say being of subtle body

१९ इति तन्मु श्रुत्वा ऋषयः शिवायुषा तददर्शयि परमेश्वर
 चद्रूपं रूपं प्रतिष्ठाप्य तन्मयं रूपं प्रतिष्ठाप्य । १५ ।
 मयाभि पुं ५ इति युष्मत्पुं ५ ह्यु पुं ३ ॥ ३ ॥
 ह्यु पुं ३ ॥ ३ ॥ ॥ ॥
 पुं ३ ॥ ३ ॥ ॥ ॥

This honey explained Dadhyan, the son of Atharvana, to the two Aśvins 'Beholding this deed, the Rṣi said, "He became to every nature of every nature, therefore to manifest the nature of him, India appears of manifold nature by his Māyās, for his hundred and ten senses are attached (to the body as horses (1) to a car), it (the soul,) is the senses it is ten, it is many thousands, nay, infinite, it is Brahman who has not a Before nor an After, nor a Beside, nor a Without this is the soul, Brahman, the perceiver of all (2) Such is the doctrine

(1) The word "Hān," means in Samskr̥t "sense" as well as "horse," and denotes here both of them

(2) This passage may also be translated, This Brahman is without a Before, without an After, without a Beside, without a Without, is this soul (the individual soul), Brahman is the enjoyer of all

Or, This is Brahman, who is without a Before, without an After, without a Beside, without a Without, it is this soul (the individual soul), it is Brahman, the enjoyer of all (the universal soul)

SIXTH BRAHMANA

1 अयं वक्षः। पौतिमाष्यो गौपवनाद्गौपवन् पौतिमाष्यात्पौतिमाष्यो
गौपवनाद्गौपवन्ः कोशिकात्कोशिकः कोण्डिन्यात्कोण्डिन्यः
जाण्डिल्याच्छाण्डिल्यः कोशिकाञ्च गौतमाञ्च गौतमः ॥

Next follows the school (1) Pautimāṣya succeed
ed Gaupavana,—Gaupavana, Pautimāṣya —Pautimāṣya
Gaupavana —Gaupavana Kausika —Kausika, Kaun-
dinya —Kaundinya Sāndilya —Sāndilya Kausika and
Gautama —Gautama

(1) Two more lists of teachers are given in this
Upanisad in 4.6 and 6.5 Sankara observes about the
present list that it is the list of the Madhu Kāṇḍa and
given for the praise of the knowledge of Brahman. The
school itself means the succession of teachers for the four
preceding chapters of the Brāhmaṇa or the two first
chapters of the B. Ā. U.

2 आत्तिनरयादामिने न शाण्डिल्याच्चानभिम्बताच्चानभिम्बता आनभि
म्बताच्चानभिम्बता आनभिम्बताच्चानभिम्बता गौतमाद्गौतम
सैतयप्राचीनयोग्याभ्याम् सैतयप्राचीनयोग्यौ पाराशनात्पाराशर्यौ
भारद्वाजाद्भारद्वाजौ भारद्वाजश्च गौतमाच्च गौतमा भारद्वाजाद्भारद्वाज
पाणिनात् पाराशर्यौ वैजनायनाद्द्वैजनापायन कौशिकायने
कौशिकाननि ॥

Āgnivesya —Āgnivesya —Sāndilya and Anabhim-
lāta —Ānabhimlāta Ānabhimlāta —Ānabhimlāta Ān-
abhimlāta —Ānabhimlāta Gautama —Gautama Saitava
and Pracinayōgya,—Saitava and Pracinayōgya Pāra-
sarya,—Parasarya Bhāradvāja —Bhāradvāja Bhārad-
vāja and Gautama —Gautama Bharadvāja —Bhārad-
vāja Parasarya —Parasarya Bauvāpāyana —Bauvava-
pāyana Kausikāyana —Kausikāyana

3 घृतकौशिकाद्घृतकौशिक पाराशर्यानात्पाराशर्यायण पाराशर्यात्पा
राशर्यौ जातूष्ण्यानांजातूष्ण्य आसुरायणाच्च यास्काचासुराय-

पात्रैवणेस्त्रैवणिरौपजन्धनेरौपजन्धनिरासुरेरासुरिर्भारद्वाजाद्भारद्वाज
 आत्रेयादात्रेयो माण्डेर्माण्डिगौतमाद्गौतमो गौतमाद्गौतमो वात्स्या-
 द्वात्स्यः शाण्डिल्याच्छाण्डिल्यः केशोर्यात्काप्यात्कैशोर्यः काप्यः
 कुमारहारितात्कुमारहारितो गालवाद्गालवो विदर्भीकौण्डिन्याद्विदर्भी-
 कौण्डिन्यो वत्सनपातो वाभ्रवाद्बत्सनपाद्वाभ्रवः पथः सौभरा-
 त्पन्थाः सौभरोऽयास्यादाङ्गिरसादयास्य आङ्गिरस आभूतेत्वाष्ट्रा-
 दाभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्रद्विश्वरूपस्त्वाष्ट्रोऽश्विन्यामश्विनौ
 दधीच आथर्वणाहव्यङ्दार्थर्वणोऽथर्वणो देवादथर्वा दैवो मृत्योः
 प्राध्व२सनान्मृत्युः प्राध्व२सनः प्रध्व२सनात्प्रध्व२सन एकधेरे-
 कर्षिर्विप्रचितेर्विप्रचित्तिर्व्यष्टेर्व्यष्टिः सनारो० सनारः सनातनात्स-
 नातनः सनगात्सनगा० परमेष्ठिनः परमेष्ठी ब्रह्मणो ब्रह्म स्वयंभु
 ब्रह्मणे नमः ॥

Ghrtakausika, Ghrtakausika, Pārās'aryāyana,
 Pārās'aryāyana, Pārās'arya,—Pārās'arya, Jātūkarnya,
 Jātūkarnya, Āsurāyana and Yāska, Āsurāyana,
 Straivani Straivani, Aupajandhani, Aupajandhani,
 Āsuri, Āsuri, Bhāradvāja,—Bhāradvāja, Ātreya, Āt-
 reya, Mānti Mānti, Gautama Gautama, Gautama,
 Gautama, Vātsya, Vātsya, Sāndilya Sāndilya, Kai-
 s'orya Kāpya, Kais'orya Kāpya, Kumārahārta,
 Kumārahārta, Gālava, Gālava, Vīdarbhi Kaundinya,
 Vīdarbhi Kaundinya, Vatsanapāt Bābhava Vatsanapāt
 Bābhava, Panthah Saubhara, Panthāh Saubhara,
 Ayāsyā Āngirasa,—Ayāsyā Āngirasa, Abhuti Tvāstra,
 Abhuti Tvāstra, Viśvarūpa Tvāstra, Viśvarupa Tvāstra,
 the Asvins, the Asvins, Dadhin, Ātharvaṇa Dadhyan
 Ātharvana, Atharvana Daiva, Atharvā-Daiva, Mrtyu

Pradhvaṁsana,—Mṛtyu Prādhvaṁsana, Prādhvaṁsana,
 —Prādhvaṁsana, Ekaṛṣi —Ekaṛṣi Vipracitti —Vipra
 citti Vy ṛṣi —Vy ṛṣi, Sanāru —Sanāru Sanātana,—
 Sanātana, Sānaga,—Sānaga Parameṣṭi —Parameṣṭi,
 Brahman (1) Brahman is the self existent salutation
 to Brahman

(1) Parameṣṭi Virāṭ and Brahman denotes Hiraṇya
 garbha —S



THIRD CHAPTER

FIRST BRĀHMANA (1)

1. जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे तत्र ह कुरुपञ्चालानां ब्राह्मणा
अभिसमेता बभूवुस्तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव
कः स्विदेषा ब्राह्मणानामनूचानतम इति स ह गवां सहस्रमे-
वरूरोध दश दश पादा एकैकस्याः शृङ्गयोराम्बु बभूवु ॥

Janaka, the king of the Videhas, performed the sacrifice, named Bahudaksina (2) There were assembled the Brāhmanas of the kurus and the Pāñcālas Janaka the king of the Videhas, had a great desire to know, who among those Brāhmanas knew best the Vedas, for this purpose he tied a thousand cows (in a stable), the horns of each of them were surrounded with ten Pādas (of gold) (3)

(1) The present Kānda, or the Yājñavalkya Kānda, treats the same subject as the Madhu Kānda, but it is no repetition, for while the latter exhibits the knowledge of Brahman in the form of mere enunciation, the former establishes it by argument The narrative is given in praise of the knowledge of Brahman, and also to show liberality as a means conducive to that knowledge S'

(2) Bahudaksina is either a sacrifice of this name, which has been explained in another Sākhā, or the

(1) That is to say, knower of the four Vedas, as the Sāma Veda was to be studied after the three other Vedas

(2) The Rtvik, one who knows the Rg-Veda, or he who arranges the sacrifices

3. याज्ञवल्क्येति होवाच यदिदं सर्वं मृत्युना त्तत् सर्वं मृत्युना भिपन्नं केन यजमानो मृत्योराप्तिमतिमुच्यत इति होत्रर्त्विजाग्निना वाचा वाग्वै यज्ञस्य होता तद्येय वाक् सोऽयमग्निः स होता स मुक्तिः सातिमुक्तिः ॥

He said, “Yājñavalkya, all this is pervaded by death, all this is subject to death By what means overcoming the grasp of death is the sacrificer liberated ?” (He replied), -“By speech which is fire in the shape of the priest, called Hotā The speech of the sacrificer (1), is verily the Hotā This speech (2) is this fire, this (fire) is the Hotā, this (fire of the Hotā) is liberation (3), this (liberation) absolute liberation.” (4)

(1) With reference to the sacrifice. S'

(2) With reference to the deities S'

(3) Cause of liberation S'

(4) Absolute liberation is here the gaining of the state of speech and of the deity of fire S'

4. याज्ञवल्क्येति होवाच यदिदं सर्वमहोरात्रम्यामा त्तत् सर्वमहोरात्रम्यामभिपन्नं केन यजमानोऽहोरात्रयोराप्तिमतिमुच्यत इत्यध्वर्युर्णात्विजा चक्षुषादित्येन चक्षुर्वै यज्ञस्याध्वर्युस्तद्यदिदं चक्षुः सोऽसावादित्यः सोऽध्वर्युः स मुक्तिः सातिमुक्तिः ॥

He said, “Yājñavalkya, all this is pervaded by day and night (1), all this is subject to day and night.

(1) Although time, as containing lunar days, is included in time, characterized by day and night, and although the sun is the Ruler of day and night, yet this is only the case in general, but not with regard to days and nights, where there is an increase or decrease which are ruled by the moon, and in this respect a liberation from time as represented by lunar days, is necessary S'

6 याज्ञवल्क्येति होवाच यदिदमन्तरिक्षमनारम्भणमिव केनाक्रमेण यजमानः स्वर्गं लोकमाक्रमत इति ब्रह्मणार्तिवजा मनसा चन्द्रेण मनो वै यज्ञस्य ब्रह्मा तद्यदिदं मनः सोऽसौ चन्द्रः स ब्रह्मा स मुक्तिः सातिभुक्तिरित्यतिमोक्षा अथ सपद ॥

He said, "Yājñavalkya, this atmosphere is without foundation, as it were, by what approach (1) does (man) approach then the place of heaven?" (He replied), "By the mind which is the moon in the shape of the priest, called the Brahman. The mind of the sacrificer is verily the Brahman, mind is the Brahman, this (moon) is the Brahman, this (Brahman) is liberation, this (liberation) absolute liberation." So far the absolute emancipation (from death). Next the means (2)

(1) In 3-5, the liberation of the sacrificer from death has been declared, but not the means by which he effects it. These means are explained in the present section S'

(2) Means are either all the appliances necessary for the performance of sacred rites, or the knowledge of those means S'

7. याज्ञवल्क्येति होवाच कतिमिरयमद्यग्निर्होतास्मिन्यज्ञे करिष्यतीति तिसृभिरिति कतमास्तास्तिस्र इति पुरोऽनुवाक्या च याज्या च अस्यैव तृतीया किं तामिर्जयतीति यत्किंचेदं प्राणमृदिति ॥

(deva) shines (dipyate) as it were, by the oblations which make a great noise, he conquers the world of the forefathers, for the world of the forefathers is very noisy (3), as it were, by the oblations which fall downwards. he conquers the world of man, for the world of man is down below, as it were ”

(1) Oblations, fire offerings.

(2) In the oblations, flaming upwards, butter, in those making a great noise, meat, and in those falling downwards, milk or the Soma juice is offered

(3) The noise refers to the lamentations of those who are punished for their crimes S'

9 याज्ञवल्क्येति होवाच कतिभिर्गन्धमय ब्रह्मा यज्ञं दक्षिणतो देवताभि-
गोपायतीत्येकयेति कतमा सैकेति मन एवेत्यनन्त वै मनोऽन्ता
विश्वेदेवा अनन्तमेव स तेन लोक जयति ॥

He said, “ Yājñavalkya, by how many deities (1) does this Brahman (seated on the chair) to the right, protect to-day this sacrifice ? ” (He replied), “ By one ” “ Which is the one ? ” “ The mind (2), the mind is infinite (3), infinite are the Visvedevas, he conquers thereby the world Infinite ”

(1) The plural instead of the singular according to S', is either used to connect this question with the former ones, or to deceive Yājñavalkya

(2) For by the mind is Brahman meditated upon

(3) This means, that the modifications of the mind are infinite

SECOND BRĀHMAṆA

1 अथ हैनं जारत्कारव आतभागः पप्रच्छ याज्ञवल्क्येति होवाच
कति ग्रहा. कत्यतिग्रहा इत्यष्टौ ग्रहा अष्टावतिग्रहा इति ये
तेऽष्टौ ग्रहा अष्टावतिग्रहाः कतमे त इति ।

Then asked (1) him Ārtabhāga (2), from the family of Jaratkāru, “Yājñavalkya,” said he, “how many fetters (3) are there, and how many auxiliaries to them?” (He replied), “Eight fetters and eight auxiliaries” “Which are the eight fetters and the eight auxiliaries?”

(1) The absolute liberation from death in the relation of the latter to time and work, has been explained in the preceding Brāhmana. What then is the nature of death itself? Death is an attachment, produced from the natural ignorance of man, as to the material world and to the soul. Death is therefore a bond, and the senses and their objects by which death is characterised, are called chains and their enhancers, and it is the object of this Brāhmana to show the liberation from death, as characterised by the sensual chains and their enhancers, the sensual objects. S'

(2) The son of Rtubhāga

(3) The terms in the text are “graha” and “atigraha,” graha, by which something is seized and atigraha, which aids in this seizure, by which the seizure becomes stronger

2 प्राणो वै ग्रहः सोऽपानेनातिग्राहेण गृहीतोऽपानेन हि गन्धाञ्जिघ्रति ।

The vital air that goes forwards (1) is a fetter, it is enhanced by the vital air going downwards (2), which is its auxiliary, for by the vital air that goes downwards, smell is perceived

(1) The vital air that goes forward is her the sense of smell from its connection with the present topic —5

(2) The vital air that goes downwards is here the sensation of smell —5

३ वा १ इह स नमोतिप्राहण गृहीतं वायुं हि नागन्विता-
ति ।

Speech is a fetter it is enhanced by the word which is its auxiliary for by speech words are pronounced

४ जिह्वा १ इह स रसोतिप्राहण गृहीतं जिह्वया हि रसान्विता-
ति ।

The tongue is a fetter it is enhanced by taste which is its auxiliary for by the tongue various kinds of taste become manifest

५ चक्षुः १ इह स रज्ज्वातिप्राहण गृहीतं चक्षुषा हि रज्ज्वान्विता-
ति ।

The eye is a fetter it is enhanced by colour which is its auxiliary for by the eye colours are seen

६ श्रोत्रं वै यद् स शब्दोतिप्राहण गृहीतं श्रोत्रेण हि शब्दान्विताति ।

The ear is a fetter it is enhanced by sound which is its auxiliary for by the ear sounds are heard

७ मनो १ इह स कामोतिप्राहण गृहीतं मनसा हि कामान्विता-
ति ।

The mind is a fetter it is enhanced by desire which is its auxiliary for by mind desires are formed

८ हन्तौ व प्र १ कर्मोतिप्राहण गृहीतं हस्ताभ्यां हि कर्म
करोति ।

The hands are a fetter, it is enhanced by action which is its auxiliary, for by the hands actions are done

9 त्वग्वै ग्रहः स स्पर्शनातिग्राहेण गृहीतस्त्वचा हि स्पर्शान्वेद यत
इत्येतेऽष्टौ ग्रहा अष्टावतिग्रहाः ।

“The skin is a fetter, it is enhanced by touch which is its auxiliary, for by the skin the various kinds of touch become known. These are the eight fetters and the eight auxiliaries” (1)

(1) The fetters above mentioned, as speech, and their auxiliaries are the impressions of words, etc

10 याज्ञवल्क्येति होवाच यदिदं सर्वं मृत्योरन्नं कांस्वित्सा देवता
यस्या मृत्युरन्नमित्यग्निर्वै मृत्युः सोऽपामन्नमप पुनर्मृत्यु जयति ।

He said, “Yājñavalkya, all this is the food of death. Which then is the deity whose food is death (himself)?” (He replied) “Fire verily is death, the same is the food of the water; (thereby) death again is conquered.”

11 याज्ञवल्क्येति होवाच यत्राय पुरुषो म्रियत उदस्मात्प्राणा
क्रामन्त्याहो ३ नेति नेति होवाच याज्ञवल्क्योऽत्रैव समवनीयन्ते
स उच्छ्रयत्याध्मायत्याध्मातो मृतः शेते ।

He said, “Yājñavalkya, when this spirit (Purusa) dies, do then the organs ascend from him?” (1) Yājñavalkya said, — “No, by no means, no by no means, there (2) united they are dissolved in him (3), he becomes

swollen he becomes full of wind when blown upon the dead sleeps (1)

(1) From him who knows Brahman

(2) In him who knows Brahman

(3) In the supreme Brahman they become of the same nature with him

(4) There is no actual death when the bonds are destroyed the liberated does not proceed anywhere

12 याज्ञवल्क्येति हायाच यत्राय पुर्या म्रियत किमेन न नहातीति
नामन्यनन्त वै नामानन्ता विभेदेना अनन्तमय स तन लोक
जयति ।

He said — Yājñavalkya when this spirit dies then what does not leave him? (He replied) — The name The name indeed is infinite infinite, are the Visvadevas he conquers thereby the world of the infinite

13 याज्ञवल्क्येति हायाच यत्रास्य पुरास्य मृतम्याग्नि वागप्येति
वात प्राणश्चक्षुर्गन्धस्त्रिगन्धश्च श्रोत्रं श्वात्रं पृथिवीश्च
शरीरमाकाशमात्मौषधान्नैमानि वनन्पतान्केशा अप्सु लहितं
च रेतश्च निग्रायत काय तदा पुर्या भवतीत्याह सास्य
हस्तमातभागामवैतस्य वदित्यात्रा न नावैतत् सचन इति
तौ हात्कम्य मन्त्रयाचक्रात तौ ह यदूचतु कम हैव तदूचतुरय
य न शस्मत्तु कम हैव तत्प्रगगस्मत्तु पुण्या व पुण्येन
रमणा भवति पाप पापनति तता ह जागत्कार्य आतभाग
उपग्राम ।

He said — Yājñavalkya (1) — when the speech (2) of the spirit departed is dissolved into fire the vital air

into the wind, the eye into the sun, the mind into the moon, the ear into the quarters, the body into earth, the soul (3) into the ether, the hairs of the body into annual herbs, the hairs of the head into trees, blood and semen into the waters, where then does this spirit remain ? ”

(He replied), “Take, O gentle Ārtabhāga, my hand, (and let us go to a lonely place, there) we shall know (the answer of) this question, this our (question) cannot be (decided) in a crowded place” Going there they deliberated What they said there, was work (4) what they praised there, was work By holy work verily a a person becomes holy, unholy by unholy” Hence Ārtabhāga from the family of Jaratkāru became silent

(1) In 10 and 11, the state, which is obtained by the liberated, has been mentioned What then does become after death of him who is not liberated? The answer is given in the present section

(2) By speech, the vital airs, etc., according to S', the tutelary deities are here to be understood, and not the organs, because they do not depart

(3) The soul (ātman) means here the place of the soul, the ether of the heart

(4) Work as the material cause of man again assuming a body, etc

THIRD BRĀHMANA (1)

1 अथ हैन भुज्युर्लाह्यायनि. पप्रच्छ याज्ञवल्क्येति होवाच मद्देशु
चरकाः पर्यव्रजाम ते पतञ्जलस्य काप्यस्य गृहानैम

तन्वासीददृहिता गन्धर्वगृहीता तपुश्च । काश्माणि
मास्त्रसीत्सुधन्वाऽङ्गिरस इति त यथा तदनामन्वा-
नृच्छामासेनममूढ क पाणिमिता अमयनिति क पाणिमिता
अमयन् स त्वा पृच्छामि याचल्य क पाणिमिता अमयनिति ।

Then asked him Bhujya the son of Lohya —
'Yajñavalkya said he wandering (one) in the
country of the Madras for the sake of studying the
Vedas we came to the house of Patañjala of the
family of Kapı. His daughter was possessed by a
Gandharva (2). We asked him,— Who art thou? He
answered — I am Sudhanvā of the family of Āngirasa.
When asking him about the boundaries of the world
we said to him — Where are the Parikṣitās where are
the Parikṣitās? I (now) ask thee O Yajñavalkya
where are the Parikṣitās?

(1) This Brāhmana according to S is to show that
the rites have only worldly effects and that absolute
liberation is thereby impossible. The highest among all
rites is the performance of the horse sacrifice in its double
form either as an actual sacrifice accompanied with know-
ledge or as a symbolical sacrifice by mental representation.
The effect resulting from the horse sacrifice is either in-
dividual viz the obtaining of the nature of fire and other
deities or universal as referring to the deity of the universe
viz the obtaining of the nature of Hiraṇyagarbha the first-
born that is to say by neither of these effects absolute
liberation from the world or identity with Brahman is
obtained.

(2) A being of superhuman power. By saying that
he has his knowledge from such a being Bhujya means to
assert that his knowledge must be superior to that of
Yajñavalkya as not derived from such a source —S

2 स होवाचोवाच वै सोऽगच्छन्वै ते तद्यत्राश्वमेधयाजिनो गच्छन्तीति
 क न्वश्वमेधयाजिनो गच्छन्तीति द्वात्रिंशत् वै देवस्थान् ह्यन्यथं
 लोकस्तत्समन्त पृथिवी' द्विस्तावत्पर्येति तात्समन्त पृथिवीं
 द्विस्तावत्समुद्रः पर्येति तद्यावती क्षुरस्य धारा यावद्वा मक्षिकायाः
 पत्रं तावानन्तरेणाकाशस्तानिन्द्रः सुपर्णो भूत्वा वायवे प्राय-
 च्छत्तान्वायुरात्मनि धित्वा तत्रगमयद्यत्राश्वमेधयाजिनोऽभवन्नि-
 त्येवमिव वै सवायुमेव प्रशशंस तस्माद्वायुरेव व्यष्टिर्वायुः
 समष्टिरप पुनर्भृत्यं जयति य एवं वेद ततो ह भुज्युर्लह्याय-
 निरुपरगम ॥

He (Yājñavalkya) said, "Verily he (the Gandharva), said They (the Pāriksitas) went where the performers of the Asvamedha-sacrifice go" "Where then go the performers of the Asvamedha-sacrifice?" "This world (1) extends to thirty-two days (of the journey) of the car of the sun, the earth extends twice as far everywhere, the ocean extends twice as far as the earth everywhere There (2) as far as the edge of a razor, or the wing of a fly (extends), so far extends the ether in the midst Indra (3) in the shape of a falcon surrendered them (the Pāriksitas), to the wind, the wind placing them upon himself (4) carried them there, where the performers of the Asvamedha-sacrifice abide In this manner he (the Gandharva) praised the wind, therefore the wind is indeed the individuality, the wind the totality Whoever thus knows, conquers the second death" Hence Bhujyu, the son of Lāhya, became silent

(1) This world is according to Ś the space enclosed by the mountains of the rising and the setting sun

(2) There according to Ś's explanation means at the aperture of the two halves of the mundane egg To this end of the world leads a road of the length above described and through the aperture which is the other the performers of the horse sacrifice go to be united with the wind that surrounds it

(3) Parmesvara —Ś

(4) Making them like himself

—

FOURTH BRAHMAṆA

1 अथ हेनमुपस्तथाकायण पप्रच्छ याज्ञवल्क्येति हायाच यत्साक्षा
दपरोक्षाद्ब्रह्म य आत्मा अवान्तरस्त मे व्याचक्ष्व इत्येष त
आत्मा सवान्तर कर्तव्यो याज्ञवल्क्य सवान्तरो य प्राणेन
प्राणिति स त आत्मा सवान्तरो याऽपानेनापानिति स त
आत्मा सवान्तरो यो व्यानेन व्यानिति स त आत्मा सवान्तरो
य उदानेनादानिति स त आत्मा सवान्तर एष त आत्मा
सर्वान्त ।

Then asked (1) him Uṣīsta the son of Cakra —
Yājñavalkya, said he do explain to me that
Brahman who is a witness and present (2), that soul,
which is within every (being) (He replied) — It is
thy soul which is within every (being) Which soul
is within every one O Yājñavalkya? ' That which
breathes by the breath is thy soul (3) which is within
every (being) that which descends by the descending
air is thy soul which is within every (being) that

which goes everywhere by the air going everywhere, in thy soul which is within every (being), that which ascends by the ascending air, is the soul which is within every (being), this thy soul is within every (being)'

(1) The connection between the present question and the two preceding ones is thus stated by S. It has been declared that, seized by the fetters and their auxiliaries, *viz.*, the senses and their objects, which are produced by virtue and vice, man roams about in the world, again and again shaking off those fetters and again and again assuming them. The highest elevation to be gained by virtue has also been explained, that is to say, the acquirement of the same nature with the two-fold nature of Hiranyagarbha, *viz.* with his nature as totality or with his nature as separated within individual existence. The present question is to enquire, whether he who, seized by the senses and their objects, assumes one body after the other, exists, or not, and if he exists what is his nature, that is to say, it shows, how to distinguish the soul from every other thing as the indispensable means of liberation, for the nature of the soul being comprehended, liberation ensues from the above described bondage.

(2) Witness and present, the first, according to S', means "not obstructed by anything," and the second "without attributes"

(3) The soul, whose nature is knowledge S'

2. स होवाचोषस्तश्चाक्रायणो यथा विब्रयादसौ गौरसावश्च इत्येवमे-
वैतद्व्यपदिष्टं भवति यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्त-
रस्त मे व्याचक्ष्वेत्येष त आत्मा सर्वान्तरः कतमो याज्ञवल्क्य
सर्वान्तरो न दृष्टेर्दृष्टार पश्येन श्रुतेः श्रोतारश्च शृणुयान्न
मतेर्मन्तार मन्वीथा न विज्ञातेर्विज्ञातार विज्ञानीया एष त आत्मा
सर्वान्तरोऽतोऽन्यदार्त ततो होपस्तश्चाक्रायण उपरराम ।

Uṣasta the son of Cakra said—' As some one may say This is a cow this is a horse thus is this (Brahman) described by thee (1) Do (now) explain to me that Brahman who is a witness and present that soul which is within every (being) It is thy soul which is within every (being) Which soul is within every (being) Yājñavalkya? ' Thou couldst (2) not behold the beholder of the beholding thou couldst not hear the hearer of the hearing thou couldst not mind the minder of the minding thou couldst not know the knower of the knowing This thy soul is within every (being) every thing different from it is transient Hence Uṣasta the son of Cakra became silent

(1) To show Brahman by such signs as respiration etc is the same as if some body who engages to define a cow etc defines it merely by signs saying for instance the animal which goes there is a cow that is to say thy definition is an improper one

(2) Yājñavalkya declines to give a definition of Brahman in the way as it is given of a jar etc And his reason for declining it is that such a definition is contradictory to the nature of Brahman For the nature of Brahman consists in the agency described as beholding etc The soul is the beholder of the beholding The beholding hearing knowing etc is therefore two fold the common one and that to which it in reality applies The common beholding etc is a modification of the internal organ by means of its connection with the eye etc This is an effect and has therefore a commencement and an end but the beholding etc of the soul the beholding of the beholding has by its own nature no beginning and no end

FIFTH BRĀHMANA

- 1 अथ हैन कहोलः कौषीतकेयः पप्रच्छ याज्ञवल्क्येति होवाच यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्त मे व्याचक्ष्वेत्येष त आत्मा सर्वान्तरः कतमो याज्ञवल्क्य सर्वान्तरो योऽशनायापिपासे शोक मोहं जरा मृत्युमत्येति एत वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणोभे ह्येते एषणे एव भवतस्तस्माद्ब्राह्मणः पाण्डित्यं निर्विध बाल्येन तिष्ठासेद्बाल्य पाण्डित्यं च निर्विधाथ मुनिरमौनं च मौनं च निर्विधाऽथ ब्राह्मणः स ब्राह्मणः केन स्याद्येन स्यात्तेनेदृश एवातोऽन्यदार्तं ततो ह कहोलः कौषीतकेय उपरराम ।

Then asked him Kahola, the son of Kusītaka, "Yājñavalkya," said he, "do explain to me that Brahman, who is a witness and present, that soul, which is within every (being)" (1). He replied — "It is thy soul, which is within every (being)" "Which (the soul), O Yājñavalkya, that is within every (being)?" " (It is the soul) which conquers hunger, thirst, grief, delusion, old age, (and) death When Brāhmanas know this soul (2), then elevating themselves from the desire of obtaining a son (3), from the desire of wealth, and from the desire of gaining the worlds, they lead the life of wandering mendicants, for the desire of a son, is also the desire for wealth, the desire for wealth (4) is also the desire for the worlds, for both are even desires Therefore knowing wisdom let the Brāhmana arm

himself with strength (5) knowing wisdom and strength (6) the thinker knowing the thinking and the not thinking (7), of Brahman will become a (true) Brāhmaṇa

By what (work) will the Brāhmaṇa live? He will remain such an one by any (work) (8) Any (state) different from this (state of a Brāhmaṇa) is perishable Then Kāhola the son of Kusītaka became silent

(1) In the first three Brāhmaṇas the bondage of the soul together with its cause has been declared In the fourth the existence of the so bound soul and its independence of every other thing has been set forth The fifth Brāhmaṇa is to show the knowledge of the soul in connection with the renunciation of the world as the cause of the liberation of the soul from bondage In this and the preceding Brāhmaṇas the question Explain to me that Brahman etc is the same and it might therefore be justly asked whether the two questions refer to one and the same soul or to two the supreme and the individual souls The latter case appears the correct one on the first glance for if it is one and the same soul the second question seems useless on a closer consideration however this view must be abandoned for one and the same whole of causes and effect is possessed of soul merely by one soul The difference between the present and the preceding questions is this that in the latter the soul is described as far as it has existence and is independent of the body while in the former the particular knowledge in connection with the renunciation of the world is described by which the liberation from that bondage takes place —S

(2) Know the soul that is to say their own soul as the supreme Brahman

(3) The desire of being united with a wife for the purpose of obtaining a son by whom they are able to conquer the world —S

(4) Wealth is two fold, human, and divine wealth Human wealth supplies the means to perform rites, by these rites, if unaccompanied with knowledge the world of the forefathers is gained Divine wealth is knowledge, by rites, connected therewith, the world of the gods is gained, and the same also by mere knowledge From this knowledge also an elevation is necessary to obtain perfect liberation from the world, for in reality that knowledge is ignorance S'

(5) Wisdom, Pāṇḍityam, the knowledge of Brahman, strength, such as results from the knowledge of Brahman

(6) The thinker, Muni, explained by S' mananāt Muni, that is a Yogi

(7) Not thinking and thinking, thus I have translated literally, different from S' s explanation, who explains "Amaunam," the knowledge of soul and the removing a belief of non-soul, and "Maunam" the ultimate effect from removing a belief in the non-soul

(8) The sense is, for him who has acquired the true knowledge of Brahman every work is indifferent, he is above work

SIXTH BRĀHMANA

1. अथ हैनं गार्गी वाचकवी पप्रच्छ याज्ञवल्क्येति होवाच यदिदं सर्वमप्स्वोत च प्रोत च कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति वायौ गार्गीति कस्मिन्नु खलु वायुरोतश्च प्रोतश्चेत्यन्तरिक्षलोकेषु गार्गीति कस्मिन्नु खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति गन्धर्वलोकेषु गार्गीति कस्मिन्नु कलु गन्धर्वलोका ओताश्च प्रोताश्चेत्यादित्यलोकेषु गार्गीति कस्मिन्नु खल्वादित्यलोका ओताश्च प्रोताश्चेति चन्द्रलोकेषु गार्गीति कस्मिन्नु खलु चन्द्रलोका ओताश्च

प्राताधेति नभस्रगेकेषु मार्गीणि कस्मिन्नु गच्छ नभस्रगेका
 आताध प्राताधेति द्यवाकेषु मार्गीणि कस्मिन्नु गच्छ द्यवाका
 आताध प्राताधेतीन्द्राकेषु मार्गीणि कस्मिन्नु गच्छिन्द्राका
 ओताध प्रोताधेति प्रजापतिगेकेषु मार्गीणि कस्मिन्नु
 गच्छ प्रजापतिगेका ओताध प्राताधेति मत्स्याकेषु
 मार्गीणि कस्मिन्नु गच्छ मत्स्यगेका ओताध प्राताधेति स
 होताध मार्गी मातिप्राप्तीना त मूया जपस्रज्याप्रन्या वै
 द्यत्तमिष्टु-टसि मार्गी मातिप्राप्तीणि ता ए मार्गी
 वा । । उपराम ।

Then asked (1) him Gārgi the daughter of Vacaknu — Yājñavalkya said she 'all this (earth) is woven and re woven on the waters (2) upon what then are the waters woven and re woven? (He replied) — On the wind (3) O Gārgi On what then is woven and re woven the wind? On the worlds of the atmosphere (4) Gārgi On what then are woven and re woven the worlds of the atmosphere? On the worlds of the Gandharvas O Gārgi On what then are woven and re woven the worlds of the Gandharvas? "On the worlds of Āditya O Gārgi 'On what then are woven and re woven the worlds of Āditya? On the worlds of the moon O Gārgi On what then are woven and re woven the worlds of the moon? On the worlds of the stars, O Gārgi On what then are the worlds of the stars woven and re woven? On the worlds of the gods O Gārgi On what then are woven and re woven the worlds of the gods? On the worlds of Indra O Gārgi On what then are woven

and rewoven the worlds of Indra?" "On the worlds of Prajāpati, O Gārgi" "On what then are woven and rewoven the worlds of Prajāpati?" "On the worlds of Brahman, O Gārgi," "On what then are woven and rewoven the worlds of Brahman?" "Gārgi," said he, "do not ask an improper question (5), in order that thy head may not drop down. Thou askest the deity which is not to be questioned. Do not question, O Gārgi. Thence Gārgi, the daughter of Vacaknu, became silent."

(1) In the last two Brāhmanas it has been declared, that the soul is within all, the next three Brahmanas are to give a more exact definition of this. Ā G

(2) This is the case, because the earth everywhere from without and within is pervaded by the water, otherwise it would be scattered everywhere like a handful of pounded rice. Here applies this argument, all that is an effect that is finite and gross, is pervaded by something, which is a cause which is infinite and subtle, and this commences from the five elements up to the soul. S'

(3) Instead of "on the wind," the answer "on the fire" should be here expected, but says S', the fire has no existence of its own, independent of water and earth, and is therefore not mentioned separately.

(4) The worlds of the atmosphere are composed of the five elements. S'

(5) Do not ask an improper question, because it cannot be decided by argument, but only by the Śāstra. S'

SEVENTH BRĀHMANA

1. अथ हैनुदालक आरुणिः पप्रच्छ याज्ञवल्क्येति होवाच
मदेऽवसाम पतञ्जलस्य काप्यस्य गृहेषु यज्ञमवीयानास्तस्या-

सीद्वाया गन्धवगृहीता तमृच्छाम कोऽमीति सोऽत्रवीत्पतन्ध
 आपवण इति साऽत्रवीत्पतन्धल काप्य याजिकाश्च वत्त नु
 त्व काप्य तत्सूत्र येनाय च लोक परथ लोक सर्वाणि च
 भूतानि सद्गन्तानि भवन्तीति सोऽत्रवीत्पतन्धल काप्यो नाह
 तद्गमनवेदेति साऽत्रवीत्पतन्धल काप्य याजिकाश्च वत्त नु
 त्व काप्य तमन्तयामिग य इम च लोक पर च लोक सर्वाणि
 च भूतानि योऽन्तरा यमयताति सोऽत्रवीत्पतन्धल काप्या नाह
 त भगवन्वेदेति सोऽत्रवीत्पतन्धल काप्य याजिकाश्च यो वै
 तत्काप्य सूत्र विधात चान्तयामिगमिति स ब्रह्मवित्स लोकवित्स
 वेदवित्स भूतवित्स आत्मवित्स । सवयिदिति तेभ्योऽत्रवीत्तह
 वेद तद्येत्त्व यानयत्न्य सूत्रमविद्वास्त चान्तयामिग
 ब्रह्मगयीश्च नसे मूथा ते विपतियतीति वेद वा अह गौतम
 तत्सूत्र त चान्तयामिगमिति यो वा इदं कथिद्भूयाद्वेदवेदिति
 यत्रा वेत्थ तत्रा नूहीति ।

Then asked Uddālaka the son of Aruna,—
 Yajñavalkya, said he in the country of the
 Madras we (1) abode in the house of Patañcala of the
 family of Kapi, for the sake of studying the science of
 offering His wife was possessed by a Gandharva
 We asked him (the Gandharva) Who art thou? He
 said 'Kabandha the son Atharvany He said to
 Patañcala of the family of Kapi and to (us) priests,
 O Kāpya knowest thou that Thread by which this
 world and the other world and all beings (2) are bound
 together? Patañcala, of the family of Kapi, said—' I do
 not know it O Venerable He said to Patañcala of the
 family of Kapi, and to (us) priests (3) ' Knowest thou

O Kāpya, that Inner Ruler who within rules this world and the other world, and all beings?' Patañcala, of the family, of Kapı, said, 'I do not know (this), O Venerable' He said to Patañcala, of the family of Kapı and to (us) priests, 'O Kāpya, whoever knows the Thread and the Inner Ruler, knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows the elements (4), knows the soul, knows all' (Then the Gandharva) said (all about all Thread and the Inner Ruler) to them Therefore do I know this If thou, O Yājñavalkya, ignorant of the Thread and the Inner Ruler, hast taken away the Brahma-cows, (5) thy head will certainly drop down "I know verily, Gautama, the Thread and the Inner Ruler" "Any one may say this, I know, I know, but tell the manner in which thou knowest"

(1) Patañcala's pupils

(2) From Brahman downwards to inanimate matter S.

(3) Patanala's pupils

(4) Or the beings

(5) The cows destined for the best knower of Brahman

2. स होवाच वायुर्वै गौतम तत्सूत्रं वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि सदृब्धानि भवन्ति । तस्माद्वै गौतम पुरुष प्रेतमाहुर्व्यस्रसिषतास्याङ्गानीति वायुना हि गौतम सूत्रेण सदृब्धानि भवन्तीत्येवमेवैतद्याज्ञवल्क्यान्तर्यामिण ब्रूहीति ।

He said — The wind, O Gautama is the Thread, by the wind as by a thread are this world the other world all beings bound together, O Gautama. Therefore, O Gautama, it is said of a dead man that his members are relaxed for by the wind O Gautama as by a thread they are bound together. This is so O Yājñavalkya (now) explain the Inner Ruler

१ य पृथिव्यां तिष्ठति पृथिव्या अन्तर्ग य पृथिवी ॥ यं यस्या पृथिवी
जग य पृथिवीरन्तर्ग यदयं य त आत्मानं पश्यति ।

He who dwelling in the earth is within the earth whom the earth does not know (1) whose body is the earth who within rules the earth is thy soul the Inner Ruler immortal

(1) The deity of the earth

१ यादन्तु तिष्ठन्नान्तर्ग यथाप ॥ यदयस्याप जग यादपान्तर्ग
यदयं य ॥ आत्मानं पश्यति ।

He who dwelling in the waters is within the waters whom the waters do not know whose body are the waters who within rules the waters is thy soul, the Inner Ruler immortal

ॐ यादन्तु तिष्ठन्नान्तर्ग यथाग्निं यदयस्याग्निं जग यादग्निमन्तर्ग
यदयं य त आत्मानं पश्यति ।

‘ He who dwelling in the fire is within the fire whom the fire does not know whose body is the fire who within rules the fire is thy soul the Inner Ruler immortal

6. योऽन्तरिक्षे तिष्ठन्नन्तरिक्षादन्तरो यमन्तरिक्षं न वेद यस्यान्तरिक्षं शरीरं योऽन्तरिक्षमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

“He who dwelling in the atmosphere is within the atmosphere, whom the atmosphere does not know, whose body is the atmosphere, who within rules the atmosphere, is thy soul, the Inner Ruler, immortal

7 यो वाचौ तिष्ठन्वायोरन्तरो य वायुर्न वेद यस्य वायुः शरीरं यो वायुमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

“He who dwelling in the wind is within the wind, whom the wind does not know, whose body is the wind, who within rules the wind, is thy soul, the Inner Ruler, immortal

8. यो दिवि तिष्ठन्दिवोऽन्तरो यं द्यौर्न वेद यस्य द्यौः शरीरं यो दिवमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

“He who dwelling in the heavens is within the heavens, whom the heavens do not know, whose body are the heavens, who from within rules the heavens, is thy soul, the Inner Ruler, immortal.”

9. य आदित्ये तिष्ठन्नादित्यादन्तरो यमादित्यो न वेद यस्यादित्यः शरीरं य आदित्यमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

He who dwelling in the sun, is within the sun, whom the sun does not know, whose body is the sun, who from within rules the sun, is thy soul, the Inner Ruler, immortal

10 यो दिशु तिष्ठन्दिग्योऽन्तरो य दिशा न विदुष्य दिश शरीर या
दिगाऽन्तरो यमत्येष त आत्मान्त्याम्यमृत ।

He who dwelling in the quarters is within the quarters whom the quarters do not know whose body are the quarters, who from within rules the quarters, is thy soul the Inner Ruler immortal

11 यश्चन्द्रतारके तिष्ठश्चन्द्रतारकान्तरा य चन्द्रतारक न वेद यस्य
चन्द्रतारक शरीर यश्चन्द्रतारकमन्तरा यमत्येष त
आत्मान्त्याम्यमृत ।

He who dwelling in the moon and stars is within the moon and stars whom the moon and stars do not know, whose body are the moon and stars who from within rules the moon and stars is thy soul the Inner Ruler immortal

12 य आकाशे तिष्ठन्आकाशान्तरा य आकाशे न वेद यस्याकाश
शरीर य आकाशमन्तरा यमत्येष त आत्मान्त्याम्यमृत ।

He who dwelling in the ether is within the ether, whom the ether does not know whose body is the ether, who from within rules the ether, is thy soul the Inner Ruler immortal

13 यस्तमसि तिष्ठन्स्तमसान्तरा य तमा न वेद यस्य तम शरीर
यस्तमोऽन्तरा यमत्येष त आत्मान्त्याम्यमृत ।

He who dwelling in the darkness is within the darkness whom the darkness does not know, whose

body is the darkness, who from within rules the darkness, is thy soul, the Inner Ruler, immortal

14 यस्तेजसि तिष्ठस्तेजसोऽन्तरो य तेजो न वेद यस्य तेजः शरीरं
यस्तेजोन्तरो यमयत्येष त आत्मान्तर्याम्यमृत इत्यधिदैवतमथाधि-
भूतम् ।

He who dwelling in the light, is within the light, whom the light does not know, whose body is the light, who from within rules the light is thy soul, the Inner Ruler, immortal

This is (his) relation to the gods Next of (his) relation to the elements

15. यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यः सर्वाणि भूतानि
न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो
यमयत्येष त आत्मान्तर्याम्यमृत इत्यधिभूतमथाध्यात्मम् ।

He who dwelling in all elements, is within the elements, whom the elements do not know, whose body are the elements, who from within rules the elements is thy soul, the Inner Ruler, immortal This is (his) relation to the elements Next of (his) relation to the soul

16 यः प्राणे तिष्ठन्प्राणादन्तरो यः प्राणो न वेद यस्य प्राणः शरीरं यः
प्राणमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

He who dwelling in the vital air, (1) is within the vital air, whom the vital air does not know, whose body is the vital air, who from within rules the vital air, is thy soul, the Inner Ruler, immortal

(1) In smell accompanied by the air of respiration—5

17 या वाग्नि तिग्मवाचाऽन्तरा य राक्ष ३ यं यस्य वाक् शरीरं या
वाचान्तरा यन्तयेव त आ वात्तवाम्यमृत ।

He who dwelling in speech is within speech whom speech does not know, whose body is speech who from within rules speech is thy soul the Inner Ruler immortal

18 यश्चक्षुषि तिग्मक्षुणेऽन्तरा य रज्जु ३ यं यस्य रज्जु शरीरं य
यश्चक्षुस्त । यन्तयेव त आत्मान्त्ववाम्यमृत ।

He who dwelling in the eye is within the eye whom the eye does not know whose body is the eye who from within rules the eye is thy soul the Inner Ruler immortal

19 य आत्रे तिग्मश्रोत्राऽन्तरा य श्रोत्र ३ यं यस्य श्रोत्रं शरीरं य
श्रोत्रान्त । यन्तयेव त आत्मान्त्ववाम्यमृत ।

He who dwelling in the ear is within the ear whom the ear does not know whose body is the ear who from within rules the ear is thy soul the Inner Ruler immortal

20 या मूर्ति तिष्ठन्मनसाऽन्तरा य मन ३ यं यस्य मन शरीरं या
मनाऽन्तरा यन्तयेव त आत्मान्त्ववाम्यमृत ।

He who dwelling in the mind is within the mind whom the mind does not know whose body is the mind who from within rules the mind is thy soul the Inner Ruler immortal

21 यस्त्वचि तिष्ठस्त्वचोऽन्तरो यं त्वङ् न वेद यस्य त्वक् शरीरं
यस्त्वचमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

He who dwelling in the skin, is within the skin, whom the skin does not know, whose body is the skin, who from within rules the skin, is thy soul, the Inner Ruler, immortal

22. यो विज्ञाने तिष्ठन्विज्ञानादन्तरो य विज्ञानं न वेद यस्य विज्ञानं
शरीरं यो विज्ञानमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।

He who dwelling in knowledge, is within knowledge, whom knowledge does not know, whose body is knowledge, who from within rules knowledge, is thy soul the Inner Ruler, immortal

23 यो रेतसि तिष्ठन् रेतसोऽन्तरो यः रेतो न वेद यस्य रेतः शरीरं यो
रेतोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतोऽदृष्टो द्रष्टाऽश्रुतः
श्रोत्राऽमृतो मन्ताऽविज्ञातो विज्ञाता नान्योऽतोऽस्ति द्रष्टा
नान्योऽतोऽस्ति श्रोता नान्योऽतोऽस्ति मन्ता नान्योऽतोऽस्ति
विज्ञातैष त आत्मान्तर्याम्यमृतोऽतोऽन्यदार्त ततो होद्वालक
आरुणिरुपरराम ।

He who dwelling in the seed (1), is within the seed, whom the seed does not know, whose body is the seed, who from within rules the seed, is the soul, the Inner Ruler, immortal Unseen he sees, unheard he hears, unminded he minds, unknown he knows There is none that sees, but he, there is none that hears, but he, there is none that minds, but he, there is none that knows, but he (2) He is thy soul, the Inner Ruler,

immortal Whatever is different from him, is perishable Hence Uddālaka the son of Aruna became silent

(1) In procreation —S

(2) *Vide* Br Ā 3 4 2 Praśna U 419 and Katha U 6 12 Muṇḍ 3 8 Taitt 2 4 Talav U 1 3

FIFTH BRAHMANA

1 अथ ह वाचकस्तुवाच ब्राह्मणा भगवन्ता हन्ताहमिमं द्वौ प्रश्नौ
प्रक्ष्यामि तौ चेन्मे वक्ष्यति न व जातु युष्माकमिमं कश्चिद्ब्रह्म
जेतति पृच्छ गार्गीति ।

Then (1) the daughter of Vacaknu said — O venerable Brāhmanāḥ I wish to ask him (further) two questions If he answers them then indeed none of you will ever defeat him in argument concerning Brahman (They replied) — Ask (him), O Gārgi

(1) This Brāhmaṇa is to show the present visible Brahman as independent of any attributes —S

2 सा हावाचाह वे त्वा याज्ञवल्क्य यथा काश्या वा वैदेहा
वोप्रपुत्र उज्ज्व धनुर्विज्य कृ या द्वौ वाणवन्तौ सपत्नातिव्याधिनी
हस्तं ऋत्योपात्तिप्रदेयमेवाह त्वा द्वाभ्या प्रश्नाभ्यामुपोऽस्या तौ
मे ब्रूहीति पृच्छ गार्गीति ।

She said,— As the king of the Kāśis or of the Videhas the offspring of heroes when he has bound the

string to the stringless bow, rises in sight with two foe-piercing arrows in his hand, so I will rise before thee with two questions Do thou make answer to me."

"Ask, O Gārgī "

3. सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदवाक् पृथिव्या यदन्तरा
द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते
कस्मिन्स्तदोतं च प्रोतं चेति ।

She said, "What is above the heavens, O Yājñavalkya, what is beneath the earth, what is between, and what is these two, heavens and earth, and what is called the past, the present and the future, upon what is all this woven and rewoven ? "

4 स होवाच यदूर्ध्वं गार्गी दिवो यदवाक् पृथिव्या यदन्तरा द्यावा-
पृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत आकाशे तदोतं
च प्रोतं चेति ।

He said, "What is above the heavens, O Gārgī, what is beneath the earth, what is between, and is these two, heavens and earth, and what is called the past, the present and the future, —all this is woven and rewoven on the ether "

5. सा होवाच नमस्तेऽस्तु याज्ञवल्क्य यो म एत व्यवोचोऽपरस्मै
धारयस्वेति पृच्छ गार्गीति ।

She said, "I bow to thee, O Yājñavalkya, who hast explained this (question) to me, be prepared for the other." "Ask, O Gārgī."

6 सा होवाच यदूर्ध्वं याज्ञस्तस्य दिवा यद्वामं पृथिव्या यन्तर्ग
 वावापृथिव्या इमे यदूतं च भवत्य भविष्योऽप्यचक्षते
 कस्मिन्तदोतं च प्रोतं चेति ।

She said — What is above the heavens, what is beneath the earth what is between, and what is these two, heavens and earth and what is called past present, and future — upon what is all this woven and rewoven (1) !

(1) The second question which is same with the first is intended firmly to establish the truth declared before — S

7 स होवाच यदूर्ध्वं गार्गि दिवा यद्वामं पृथिव्या यन्तर्ग वावा-
 पृथिव्या स्म यदूतं च भवत्य भविष्योऽप्यचक्षते आकाश एव
 तन्नातं च प्रातः चेति कस्मिन्नु स्वल्पाकाश आतश्च प्रातश्चति ।

He said — What is above the heavens O Gargi what is beneath the earth what is between and what is these two, heavens and earth and what is called past, present and future — is woven and rewoven on the other Upon what then is the other woven and rewoven ?

8 स होवाचेतद्वं तदक्षरं गार्गि ब्राह्मणा अभिव्यक्त्यन्तर्ग मनोवत्स्वम-
 दीवमत्रोहितमन्नेहमञ्जला मतमोऽनाप्यनाकाशममद्गमममगन्तम
 चध्रुक्कमथ्रोत्रमनागमनाऽतेजस्कमप्रागममुद्यमगात्रमनन्तरमनाह
 न तदश्नाति किंचन न तदश्नाति कथन ।

He said — It is called by the Brāhmanas (1) the indestructible one O Gargi (This) is not of a gross

body, it is not subtle (2), not long, not wide, not red (3), not viscid (4), not shadow, not darkness, not air, not ether, not adhesive (5), not taste, not smell, not eye, not ear, not speech, not mind, not light, not life, not entrance (6), not measure, not within, not without It does not consume anything, nor does any one consume it (7)

(1) The Brāhmanas are here such as know Brahman S'.

(2) Prasna U , 4, 9. Mund., I, 5

(3) Like fire S'.

(4) Like water. S'

(5) Like lac S'

(6) Not entrance, to whom there is no entrance, unapproachable

(7) All these negatives are to establish the conviction, that Brahman has no attributes *Vide* Vāj S U. 8, Kāṭha U., 3, 15, Mund. 1, 6

9 एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृते तिष्ठत
एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते
तिष्ठत एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा सुहूर्ता
अहोरात्राण्यर्धमासा मासा ऋतवः सवत्सरा इति विधृता-
स्तिष्ठन्त्येतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः
स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः प्रतीच्योऽन्या या या च
दिशमन्वेतस्य वा अक्षरस्य प्रशासने गार्गि ददतो मनुभ्याः
प्रशंसन्ति यजमान देवा दर्वी पितरोऽन्वायता ।

“By the command of this indestructible (being), O Gārgi, sun and moon are upheld in their places (1) by

(1) Stores up the effect from works, like a miser riches

11 तद्वा एतदक्षरं गार्ग्यदृष्ट द्रष्टृश्रुतं श्रोत्रमत मन्त्रविज्ञातं विज्ञातु
नान्यदतोऽस्ति द्रष्टु नान्यदतोऽस्ति श्रोतु नान्यदतोऽस्ति मन्तु
नान्यदतोऽस्ति विज्ञात्रेतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च
प्रोतश्चेति ।

“This indestructible (being), O Gārgī, although unseen sees, unheard hears, unminded minds, unknown knows There is none that sees, but he, there is none that hears, but he, there is none that minds, but he, there is none that knows, but he (1) On this indestructible (being), O Gārgī, the ether is verily woven and rewoven ”

(1) Prasna, 4, 8 Talavakāra U , 1, 4 8

12. सा होवाच ब्राह्मणा भगवन्तस्तदेव बहुमन्येध्व यदस्मान्मस्कारेण
मुच्येध्व न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति ततो ह
वाचक्रव्युपराम ।

She said, “O venerable Brāhmanas, highly respect this (my word) and acquit yourself towards him (Yājñavalkya) with salutation None among you will ever become his conqueror in argument concerning Brahman” Hence the daughter of Vācaku became silent

NINTH BRAHMANA

1 अथ हेन पिग्घ शाकल्य पप्रञ्ज कति दद्या याज्ञवल्क्येति
म हेतुयैत्र निविदा प्रतिभेद यावन्ता तैमदेवस्य निविष्टुच्यन्त
त्रयध्व त्री च ज्ञाना त्रयध्व त्री च सहस्रत्यामिति होवाच
कल्हय देवा यावत्प्रत्ययेति त्रयस्त्रिंशत्तित्योमिति होवाच
क येव दद्या यावत्प्रत्ययेति षडित्यामिति होवाच कल्प्यत्र दद्या
यावत्प्रत्ययेति त्रय न्त्यामिति होवाच कल्प्यत्र दद्या यावत्प्रत्ययेति
द्वावित्यामिति होवाच कल्प्यत्र दद्या यावत्प्रत्ययेति त्रय
इत्यामिति होवाच कल्प्यत्र दद्या यावत्प्रत्ययेति त्रय
होवाच कल्प्यत्र दद्या यावत्प्रत्ययेति त्रय

Then asked (1) him Vidagdha the son of Sakala —

How many gods are there O Yājñavalkya? He (answered),— This can be learnt from the Nivṛt (2) as many (gods) as are mentioned in the Nivṛt of the Vaiśvadeva (Sastrā) (so many are there) (viz) three and three hundred and three and three thousand (3 306) (3) He said— Om! How many gods are there O Yājñavalkya? Thirty three —He said — Om! How many gods are there? He said—

SIX He said — Om! How many gods are there O Yajñavalkya? Three He said — Om! How many gods are there O Yajñavalkya? Two He said — Om! How many gods are there O Yajñavalkya?

' Adhyardha (4) He said — Om ! How many gods are there O Yājñavalkya ? One He said — Om ! Which are these three and three hundred and three and three thousand

(1) After it has been stated, that the earth, the other elements, etc., by their successively more and more subtle nature are one with regard to another in the state which has been called "woven and rewoven," Brahman has been declared to be within all (Brāhma, 4-6) It has been further stated, that Brahman has the attribute of "Ruler" in the divisions of the thread which pervade the whole manifested world, for all that is manifested requires to be understood, the Ruler as its cause. The present Brāhmaṇa undertakes now to show, how the nature of Brahman as a witness, and as present, can be comprehended by the maximum and minimum numbers of the gods S'

(2) The title of a set of Mantras, defining the number of deities S'

(3) This is no doubt the amount of the number of the text, according to the explanation of Śaṅkara, the number given in the Tīkā 3,336, is probably owing to the misapprehension of a copyist who added "trimsat" (30)

(4) Adhyardha, which is more than half, half of two would be one, to distinguish it from the next, this term appears to have been chosen, see the explanation, given in 9

2 स होवाच महिमान एवैषामेते त्रयस्त्रिंशत्त्वेव देवा इति कतमे ते
त्रयस्त्रिंशदित्यष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त
एकत्रिंशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशदिति ।

He said, "This is even for their glory, there are (in reality) thirty-three gods" "Which are those thirty-three?" "Eight Vasus, eleven Rudras, twelve Ādityas. These are thirty-one, besides Indra and Prajāpati. There are thirty-three"

3 कतमे वसव इत्यग्निश्च पृथिवी च वायुश्चान्तरिक्षा चादित्यश्च द्यौश्च
चन्द्रमाश्च नक्षत्राणि चैते वसव एतेषु हीदं सर्वं हितमिति
तस्माद्वसव इति ।

‘ Which are the Vasus? The fire the earth the wind the atmosphere, the sun, the heavens the moon and the stars These are the Vasus for upon them this all is founded this means Vasu, therefore they are called Vasus

1 कतमे रुद्रा इति दशमे पुष्पे ऋणा आत्मेकादशस्ते यत्र
स्माच्छरीरान्मन्यादुत्क्रामन्त्यः प्रोदयन्ति तद्यद्रायन्ति तस्माद्गुद्रा
इति ।

Which are the Rudras? The ten organs (Prāṇa) in man, and the soul is the eleventh When they leave this body after death, they weep Therefore because they weep (Rodhanti) they are called Rudras

5 कतम आत्निया इति द्वादश व मासा सवत्सरश्चैत आदित्या एत
हीदं सवमा दाना यन्ति ते यदिदं सवमाददाना यन्ति
तस्मान्नादित्या इति ।

‘ Which are the Adityas? The twelve months of the year are the Ādityas for taking all this (1) they pass Because taking all this they pass (adadāna yanti), therefore they are called Ādityas

(1) All this the age of man and the fruit derived from work —S

6 कतम इन्द्र कतम प्रजापतिरिति स्तनयितुरेवेन्द्रो यज्ञ
प्रजापतिरिति कतम स्तनयितुरित्यशनिरिति कतमो यज्ञ इति
पञ्चव इति ।

“ Who is Indra, who is Pajāpati ? ” “ The cloud is Indra, the sacrifice is Prajāpati ” “ Which is the cloud ? ” “ The lightning ” “ Which is the sacrifice ? ” “ The animals ”

7 कतमे षडित्यग्निश्च पृथिवी च वायुश्चान्तरिक्ष चादित्यश्च द्यौश्चेते षडेते
हीद२ सर्व२ षडिति ।

“ Which are the six ? ” “ The fire (Agni), the earth, the wind, the atmosphere, the sun and the heavens (1). for they are six, for this all is six ”

(1) In this number the moon and the stars are omitted

8. कतमे ते त्रयो देवा इतीम एव त्रयो लोका एषु हीमे सर्वे देवा
इति कतमौ तौ द्वौ देवावित्यन्न चैव प्राणश्चेति कतमोऽध्यर्ध
इति योऽयं पवत इति ।

“ Which are the three gods ? ” “ The three worlds (1), for within them all those gods are (comprehended) ” “ Which are the two gods ? ” “ Food and life ” “ Which is the Adhyardha ? ” “ He who purifies ” (2)

(1) Earth and fire together are here considered as one god, the atmosphere and the wind as the second, and the heavens and Āditya (the sun) as the third god Ā G

(2) The wind

9 तदाहुर्गदयमेक इवैव पवतेऽय कथमध्यर्ध इति यदस्मिन्निद२
सर्वमध्याध्नोत्तेनाध्यर्ध इति कतम एको देव इति प्राण इति स
ब्रह्म तदित्याचक्षते ।

Here it is objected He who purifies is one even how then is he Adhyardha (1) Because all obtains increase in him (2) therefore is he Adhyardha Which is the one god? Life this is called Brahman this what is beyond (3)

(1) The objection seems to be made from the literal meaning of Adhyardha which is half

(2) Adhyārdhnodadhi rddhim prāpnoti

(3) *Vid* 2 3, 1

10 पृथि-येव यस्यायतनमग्निर्गैको मनो-ज्यातियो व त पुरुष
विद्यात्सवस्यात्मन परायणः स वै वेदिता स्याद्याज्ञात्सव वेद
वा अह त पुरुषः सवस्यात्मन परायण यमात्सव एवायः
शारीर पुरुष स एष वेदैव शाकल्य तस्य का देवतेत्यमृतमिति
होवाच ।

'Whoever knows that spirit (Puruṣa) whose abode is the earth whose place (of sight) (1) is the fire whose light is the mind—as the highest locality of every soul, is in truth the one who knows I know indeed O Yajnavalkya that spirit the highest locality of every soul of whom thou speakest He is the spirit who abides in the body Say O Sakalya which is the deity of the same? He said Immortality

(1) Place (of sight) lokah lokayati anonetī —S

11 काम एव यस्यायतनं हृदयं लाक्षा मना ज्यातियो व त पुरुष
विद्यात्सवस्यात्मन परायणः स वै वदितः स्याद्याज्ञात्सव वेद
वा अह त पुरुषः सवस्यात्मन परायण यमात्सव एवाय

काममयः पुरुषः स एष वदैव आकलय तस्य का देवतेति
स्त्रिय इति होवाच ।

“Whoever knows that spirit, whose abode is desire, whose place (of sight) is the heart (1), whose light is the mind, as the highest locality of every soul, is in truth one who knows” “I know indeed, O Yājñavalkya, that spirit, the highest locality of every soul, of whom thou speakest He is the spirit, whose nature is desire.” “Say, O Sākalya, which is the deity of the same?” He said, “Women”

(1) The heart, intellect S

12. रूपाण्येव यस्यायतनं चक्षुर्लोको मनो ज्योतिर्यो वै त पुरुषः
विधात्सर्वस्यात्मनः परायणः स वै वेदिता स्याद्याज्ञवल्क्य वेद
वा अहं त पुरुषः सर्वस्यात्मनः परायण यमात्थ य
एवासावादित्ये पुरुषः स एष वदैव आकलय तस्य का देवतेति
सत्यमिति होवाच ।

“Whoever knows that spirit whose abode are colours, whose place (of sight) is the eye, whose light is the mind, as the highest locality of every soul, is in truth one who knows” “I know indeed, O Yājñavalkya, that spirit, the highest locality of the whole soul, of whom thou speakest He is the spirit in the sun” “Say, O Sākalya, which is the deity of the same?” He said, “Truth”

13. आकाश एव यस्यायतनं श्रोत्रं लोको मनो ज्योतिर्यो वै त पुरुषः
विधात्सर्वस्यात्मनः परायणः स वै वेदिता स्याद्याज्ञवल्क्य वेद

वा अहं तं पुरुषं सवित्यात्मनः परायणं यमात्रं य एवायं
 श्रौत्रं प्रातिश्रुत्कं पुरुषं स एष वेदैव शाकल्य तस्य का
 देवतेति दिश इति होवाच ।

Whoever knows that spirit whose abode is the ether, whose place (of sight) is the ear, whose light is the mind,—as the locality of the whole soul is in truth one who knows I know O Yājñavalkya the spirit the locality of the whole soul of whom thou speakest He is the spirit who abides in the ear to whom all hearing is subject Say O Śakalya which is the deity of the same? He said,— The quarters

14 तम एव यस्यायतनं हृदयं लोका मनो ज्यातियो वै तं पुरुषं
 विद्यात्सर्वस्यात्मनः परायणं स वै वेदिता स्याच्चाज्ञवल्क्य वेद
 वा अहं तं पुरुषं सवित्यात्मनः परायणं यमात्रं य एवायं
 छायाय पुरुषं स एष वेदैव शाकल्य तस्य का देवतेति
 मृत्युरिति होवाच ।

Whoever knows that spirit whose abode is darkness, whose place (of sight) is the heart whose light is the mind—as the highest locality of the whole soul is in truth one who knows I know indeed O Yājñavalkya the spirit who is the highest locality of the whole soul of whom thou speakest He is the spirit whose nature is shadow Say O Śakalya which is the deity of the same? He said —‘ Death

15 रूपाण्येव यस्यायतनं चक्षुर्लोको मनो ज्यातियो वै तं पुरुषं
 विद्यात्सवित्यात्मनः परायणं स वै वेदिता स्याच्चाज्ञवल्क्य वेद

रूपेणैविति चक्षुषा हि रूपाणि पश्यति कस्मिन्नु रूपाणि
प्रतिष्ठितानीति हृदय इति होवाच हृदयेन हि रूपाणि जानाति
हृदये ह्येव रूपाणि प्रतिष्ठितानि भवन्तीत्येवमेवैतद्याज्ञवल्क्य ।

Which deity art thou in the eastern quarter ? ”
“ The sun ” “ Where is the sun located ? ” “ In the
eye ” “ Where has the eye its locality ? ” “ In colours ,
for by the eye colours are seen.” “ Where is the
locality of colours ? ” He said, “ In the heart , for
colours are produced by the heart , the heart therefore
is the locality of colour ” “ Thus is it, Yājñavalkya

21 किदेवतोऽस्या दक्षिणाया दिश्यसीति यमदेवत इति स यमः
कस्मिन्प्रतिष्ठित इति यज्ञ इति कस्मिन्नु यज्ञः प्रतिष्ठित इति
दक्षिणायामिति कस्मिन्नु दक्षिणा प्रतिष्ठितेति श्रद्धायामिति यदा
ह्येव श्रद्धत्तेऽथ दक्षिणा ददाति श्रद्धायाम् ह्येव दक्षिणा
प्रतिष्ठितेति कस्मिन्नु श्रद्धा प्रतिष्ठितेति हृदय इति होवाच
हृदयेन हि श्रद्धा जानाति हृदये ह्येव श्रद्धा प्रतिष्ठिता
भवतीत्येवमेवैतद्याज्ञवल्क्य ।

Which deity art thou in the southern quarter ? ”
“ The deity of Yama ” “ Where is the locality of
Yama ? ” “ In sacrifice ” “ Where is the locality of
the sacrifice ? ” “ In the bestowal of gifts ” (1) “ Where
is the bestowing of gifts ? ” “ In faith , for if a man
have faith, he gives gifts , faith therefore is the locality
of bestowal of gifts ” “ Where is the locality of faith ? ”
“ In the heart,” said he, “ for by the heart he knows
faith , the heart therefore is the locality of faith ”
“ Thus is it, O Yājñavalkya.

(1) To the officiating priests from whom the sacrificer purchases the sacrifice —

22 निक्षेपताड्या प्रीच्यां दिक्षमिति यजद्वत श्री य वय्य
कस्मिन्प्रतिष्ठा इत्यप्यिति कस्मिन्त्याप प्रीच्या श्रीरेतामिति
कस्मिन्नु रेता प्रीच्यामिति हृदय इति तस्मात्पि प्रतिष्ठाप्य
नाततादृष्ट्यामि सृष्टा हृद्यामि निमित्त श्री हृदय तेन रेता
प्रतिष्ठा भवतीत्येवमेतत्तत्त्वम् ।

Which deity art thou in the western quarter ?
The deity of Varuna " Where is the locality of
Varuna ? In the waters Where is the locality
of the waters ? In the semen ' Where is the
locality of the semen ? In the heart for it is said
of a son who resembles (his father) he is dropped from
(his) heart, as it were he is made of (his) heart as it
were the heart therefore is the locality of semen
' Thus is it O Yajñavalkya

23 किंवेतताड्यामुनीत्या श्रियमीति सामद्वत इति स माम
कस्मिन्प्रतिष्ठा इति दीभायामिति कस्मिन्नु दीभा प्रतिष्ठिति
मय इति तस्मात्पि दीभायामाह मय वदति सत्यं तेन
दीभा प्रतिष्ठिति कस्मिन्नु मय प्रतिष्ठिति हृदय इति
होवाच ह येन हि सत्यं जानाति हृदये तेन मय प्रतिष्ठित
भवतीत्येवमेवमेतत्तत्त्वम् ।

Which deity art thou in the northern quarter ?
The deity of Soma Where is the locality of
Soma ? In the initiatory rite (1) Where is the
locality of the initiatory rite ? In truth for we say

concerning a person, who has performed the initiatory rite, —speak the truth, the heart therefore is the locality of the initiatory rite” “Where is the locality of truth?” “In the heart,” said he, “for by the heart man knows truth, the heart therefore is the locality of truth” “Thus is it, O Yājñavalkya

(1) A rite previous to the sacrifice This may be also rendered, ‘In the initiatory Mantra,’ the Mantra which the sacrificer receives previous to the sacrifice

24. किदेवतोऽन्या ध्रुवाया दिश्यसीत्यग्निदेवत इति सोऽग्निः कस्मिन्प्रतिष्ठित इति वाचीति कस्मिन्नु वाक् प्रतिष्ठितेति हृदय इति कस्मिन्नु हृदय प्रतिष्ठितमिति ।

Which deity art thou in the polar quarter?” (1) “The deity of Agni” “Where is the locality of Agni?” “In speech” “Where is the locality of speech?” “In the heart” “Where is the locality of the heart?”

(1) The quarter which is above those who dwell on the mountain Meru —S’

25 अहल्लिकेति होवाच याज्ञवल्क्यो यत्रैतदन्यत्रास्मन्मन्यासै यद्धेतदन्यत्रास्मत्स्याच्छ्वानो वैनद्युर्वयासि वैनद्विमथीरिति ।

Yājñavalkya said, “O Ahallika (1), if thou believest at any time that the heart is in any other place than in our (body), if the same is in any other place than in our (body), then why do the dogs not eat it, or the birds not tear it?”

(1) Ahallika, ahanī liyate, a being who disappears in the day time, a ghost S’

26 कस्मिन्नु त्व चात्मा च प्रतिष्ठितौ स्य इति प्राण इति कस्मिन्नु प्राण
 प्रतिष्ठित इत्यपान इति कस्मिन्पान प्रतिष्ठित इति ध्यान इति
 कस्मिन्नु ध्यान प्रतिष्ठित इत्युदान इति कस्मिन्नुदान प्रतिष्ठित
 इति समान इति स एष ततिनेत्यात्मागृहो नहि गृहतेऽग्नीर्गो
 नहि शीयतऽमङ्गा नहि सज्यतऽसिता न व्ययते न
 रिप्यत्यतान्यगवायतनान्यष्टौ लोका अष्टौ देवा अष्टौ पुण्या
 स यन्ताऽनुसमानि स प्रत्युपायकामत त्वौपनिषत् पुरुष
 पृच्छामि त चेन्मे न विपश्यसि गूया त विपतिवतीति तस्य
 न मेन शाकल्यस्तान्य ह गूया विपपातापि हास्य
 परिमोपिणाऽन्धीन्यप नदुरन्ध्रमन्ध्रमाना ।

‘ Where art thou and where is self (1) located ?

In the vital air that goes forwards Where is
 the location of the vital air that goes forwards ?

In the descending air Where is the location of
 the descending air ? In the circulating air

Where is the location of the circulating air ? In
 the ascending air Where is the location of
 the ascending air ? “ In the equalising air This
 soul which is neither this nor that nor aught else
 is intangible for it is not to be laid hold of it is not to
 be dissipated for it cannot be dissipated it is without
 contact for it does not come into contact it is not
 limited it is not subject to pain nor to destruction —
 There are eight abodes eight places (of sight) eight
 deities and eight Puruṣas Whoever understands those
 Puruṣas in their division (2) and again in their union (3)
 has overcome (the world) I ask thee about the Puruṣas

in the Upanisads And thou explain not him to me, thy head will fall off." Sākalya knew him not so his head fell off Moreover robbers took away his bones, mistaking them for something else (4).

(1) Atma means here the body S'

(2) In their eight-fold division S'

(3) As they are united in the heart S'

(4) While his body was being carried for the performance of the funeral rites by his disciples to his house S'

27. अथ होवाच ब्राह्मणा भगवन्तो यो वः कामयते स मा पृच्छतु सर्वे
वा मा पृच्छत यो वः कामयते तं वः पृच्छामि सर्वान्वा वः
पृच्छामीति ते ह ब्राह्मणा न ददृशुः ।

Then he said, "O venerable Brāhmanas, let any one among you who wishes it, question me, or do you so all together Or I will question any one among you who desires it, or I will question you all together" The Brāhmanas dared not

28, तान् हैतैः श्लोकैः पप्रच्छ ॥ यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽमृषा ॥
तस्य लोमानि पर्णानि त्वगस्योत्पाटिका बहिः ॥ त्वच
एवास्य रुधिरं प्रस्थन्दि त्वच उत्पटः ॥ तस्मात्तदा तृष्णात्प्रैति
रसो वृक्षादिवाहतात् ॥ मांसान्यस्य शकराणि किनाटस्त्राव
तत्स्थिरम् ॥ अस्थीन्यन्तरतो दारूणि मज्जा मज्जोपमा कृता ॥
यद्वृक्षो वृक्षो रोहति मूलान्नवतरः पुनः ॥ मर्त्यः स्विन्मृत्युना
वृक्षः कस्मान्मूलात्प्ररोहति ॥ रेतस इति भावोचत
जीवतस्तत्प्रजायते ॥ धानारुह इव वै वृक्षोऽञ्जसा प्रेत्य संभवः ॥
यत्समूलभावहेतुर्वृक्ष न पुनराभवेत् ॥ मर्त्यः स्विन्मृत्युना वृक्षः

कस्मान्मूलात्प्ररोहति ॥ जात एव न जायते कोन्वेव जनयत्युन ॥
 विज्ञानमानन्द ब्रह्म रातितातु परायण तिष्ठमानस्य तद्विद
 इति ।

He questioned them by these Slokas — ' As the tree is identical with the lord of the forest (1) so is the Puruṣa identical with truth His hair are the leaves his skin the external bark From his skin blood flows as sap from the bark therefore if he be hurt blood proceeds from him as sap from a wounded tree The parts of flesh are the layers (2) (of wood) the inner bark is firm like the tendons The bones are the inner layers of wood the pith is made like the marrow If a tree be cut down it springs up anew from the root From what root rises mortal (man) if cut down by death? Do not say from the semen because this is produced from the living The tree springs (also) from seed after it has died away it is visibly produced (again from seed) If the tree is destroyed together with its roots (3) it does not spring up afresh If then mortal (man) be cut down by death from what root shall he spring up? He who has (once) been born cannot be born (any more) Who (then) produces him afterwards again? (4)

It is Brahman who is knowledge and bliss the highest aim of the giver of wealth (5) (as he is) of that one who abideth (in Him) and knoweth him (6)

(1) Vanaspati lord of the forest is another name for tree

(2) This evidently refers to the outer woody layer or alburnum

(3) Or with its seed S.

(4) Here is the end of the narrative The Brāhmanās could not answer the question of Yājñavalkya with reference to the last cause of the world, and thereby the superiority of his knowledge was established In the next sentence the answer is given by Śruti itself S

(5) Of him who performs ceremonies, of the sacrificer S

(6) Of him, who no longer practising rites knows Brahman in his true nature S

FOURTH CHAPTER

FIRST BRAHMAṆA

- 1 जनको ह वैदह आसाचकेऽय ह याज्ञवल्क्य आग्रज तस् होवाच
याज्ञवल्क्य किमग्रजारी पशुनिष्कृत्यन्तानीत्युभयमेव समा
डिति होवाच ।

Janaka (1) the king of the Videhās sat (on his throne) Then came Yājñavalkya Hesid — Why hast thou come O Yājñavalkya ? Is it seeking cattle or subtle (questions) ? Even both O king of kings said he

(1) The connection of the two next Brāhmaṇas with the preceding chapter is thus explained by Saṅkara — It has been stated that the eight Puruṣas (Iḍe 3 9 10—17) are separated from each other and again united in the heart that this again separates into five according to the division of the quarters (I c 18—24) again that thoḡ the heart and the body in their mutual dependence are one in the Sūtra or the soul of the world Samana by name who a nature is present in the five vital airs (o l 26) and lastly that the Puruṣa of the Upaniṣad surpasses the soul of the world or the Sūtra and is to be defined by negation and at the same time (po itively) as the present Brahman and the substantial cause of all in the words Knowledge and bliss etc (o l 28) In the next two Brāhmaṇas it will be explained in what manner this Brahman may again be comprehended by the deities of speech etc Ānandagiri

expresses the connection briefly thus In the former chapter the nature of Brahman, as existence, knowledge and bliss, has been defined after the manner of wrangling dispute, in the present it is explained in the form of argument

2. यत्ते कश्चिद्ब्रवीत्तच्छृण्वामेत्यब्रवीन्मे जित्वा शैलिनिर्वाग्वै ब्रह्मेति
 यथा मातृमान्पितृमानाचार्यवान्भूयात्तथा तच्छैलिनिरब्रवीद्वाग्वै
 ब्रह्मेत्यवदतो हि किं स्यादित्यब्रवीत्तु ते तस्यायतन प्रतिष्ठा न
 मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति स वै नो ब्रूहि याज्ञवल्क्य ।
 वागेवायतनमाकाशः प्रतिष्ठा प्रज्ञेत्येनदुपासीत का प्रज्ञता
 याज्ञवल्क्य वागेव सम्राडिति होवाच वाचा वै सम्राड्बन्धुः
 प्रज्ञायत ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः
 पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्या-
 नानीष्टुतमाशित पायितमय च लोकः परश्च लोकः सर्वाणि
 च भूतानि वाचैव सम्राट् प्रजायन्ते वाग्वै सम्राट् परमं ब्रह्म
 नैनं वाग्जहाति सर्वाण्येन भूतान्यभिक्षरन्ति देवो भूत्वा
 देवानप्येति य एव विद्वानेतदुपास्ते हस्त्यृषभः सहस्र ददामीति
 होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता
 मेऽमन्यत नाननुशिष्य हरेतेति ।

“Let us hear, what any has taught thee” “Jitvā, the son of Śilina taught me, speech is Brahman” “As one having an excellent mother, father and teacher, the son of Śilina taught, speech is Brahman for of what use is a person who cannot speak? He, no doubt, taught thee his (Brahman’s) place and site” (1) “He did not teach me that Brahman is only one-footed (2), O king of kings” “Then, O Yājñavalkya, do thou give us the explanation” “Verily, speech (3) is the place, the

ether, the site the knowledge ! In this view (4) let one meditate on him (Brahman) ' What knowledge (5) O Yājñavalkya ? He said — Verily speech O king of kings By speech O king of kings a friend is made known (so are made known) the Ṛg Veda, the Yajur Veda the Sāma Veda the Atharvas and Āngirasa the narratives the doctrines of creation, the science the Upanisads the memorial verses the aphorisms the explanation of tenets the explanation of Mantras (6) the fruits of sacrifices of offerings of bestowing food of bestowing drink this world and the other world and all beings By speech O king of kings is Brahman known speech, O king of kings is the supreme Brahman Speech does not desert him who with this knowledge meditates on that (Brahman) all beings approach him (7) having become a god verily he goes to the gods ! I will give thee a thousand cows big as elephants said Janaka the king of the Videhās Yājñavalkya said — My father admonished me—where one does not instruct one should not take (gifts)

(1) According to Ś place (āyatana) means body and site (Pratiṣṭhā) the continual existence in the past pre ont and future times where body seems to denote the transient and site the permanent nature of Brahman with regard to time

(2) This passage is rather obscure and admits of several explanations The literal translation may be two fold First he did not tell me so This Brahman is one footed O king of kings And the apparent meaning is Thou hast determined Brahman by two attributes as having place and site But this is not correct for being single in

all respects, Brahman can have only one attribute. This explanation, however, does not agree with the next passage, where speech, representing Brahman, has four attributes, *viz.*, place, ether, site, and knowledge, unless the last attribute (knowledge) be considered as the true one which defines the nature of Brahman. Or secondly,—‘He did not tell me, that this (Brahman) is only one-footed,’ as thou supposest it to be, but rather four-footed. Saṅkara adopts neither of these interpretations, but explains the passage as follows, “The other, (Yājñavalkya) said, ‘*He did not tell me (so)*’ The other (the king) said, ‘If this is the case, then is *Brahman one-footed*,’ (The idea of Brahman is without effect, if he be meditated upon as having only three feet, *O king of kings*)’ ‘If so, then explain the matter to me according to thy knowledge, O Yājñavalkya.’ S’s explanation agrees in sense, although not in detail, with the second version, above given.”

(3) Speech, the speech of Brahman, represented by the deity of speech S

(4) By this knowledge, being the fourth foot of Brahman of the Upanisad S

(5) This question means, is it knowledge itself, or the cause of knowledge. Is it distinguished from Brahman, as his place and foundation are, or is it not distinguished from him? And the answer implies, that it is not distinguished S

(6) *Vide* p 179, where the above terms have been explained

(7) With offerings and presents

३. यदेव ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्म उदङ्कः शौल्बानः
 प्राणो वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा
 तच्छौल्बानोऽब्रवीत्प्राणो वै ब्रह्मेत्यप्राणतो हि किं स्यादित्य-
 ब्रवीत्तु ते तस्यायतनं प्रतिष्ठा न मेऽब्रवीदित्येकपाद्वा
 एतन्सम्राडिति स वै नो ब्रूहि याज्ञवल्क्य प्राण एवायतनमाकाशः

प्रतिष्ठा प्रियमित्येन दुपासीत का प्रियता याज्ञवल्क्य प्राण एव
सम्राडिति हायाच प्राणस्य वै सम्राट् कामायायाज्य याज्य
त्यप्रतिगृह्यस्य प्रतिगृह्णान्यपि तत्र ववागृह्ण भवति या दिशमिति
प्राणस्यैव सम्राट् कामाय प्राणा न सम्राट् परम ब्रह्म नैन प्राणो
नहाति सयाप्येन भूतान्यभिक्षरन्ति देवा भूत्वा दवानायेति य
एव विद्वानेतदुपास्ते हस्तमृषभसहस्रं प्तामीति हायाच जनको
वैदेह स हायाच याज्ञवल्क्य पिता मेऽमन्यत नाननुशिष्य
हरेतति ।

Let us hear what another has taught thee
Udanka the son of Sulba told me life is Brahman
As one having an excellent mother father and teacher
the son of Sulba taught life is Brahman for of what
use is a person who has no life? He no doubt taught
thee his place and site He did not teach me that
Brahman is only one footed O king of kings 'Then
O Yajñavalkya give us the explanation Life is
even the place the ether the site that which is dear
to us! In this view let one meditate on him What
dear object O Yajñavalkya? He said — Verily life is
the dear object, O king of kings For love of life O
king of kings one desires what is not desirable seizes
on what is not to be seized for the desire of life O
king of kings arises dread of being killed (1) wherever
one goes Life O king of kings is the supreme
Brahman Him who that knowing meditates on that
(Brahman) does life not desert him all beings approach
having become a god he even goes to the gods?

“ I will give thee a thousand cows, big as elephants,” said Janaka, the king of the Videhās Yājñavalkya said, “ My father admonished me where one does not instruct, one should not take (gifts) ”

(1) From robbers, etc

4 यदेव ते कश्चिदब्रवीत्तच्छृण्वामेत्यब्रवीन्मे वरुर्वाष्णिश्चक्षुर्वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तद्वाष्णोऽब्रवीच्चक्षुर्वै ब्रह्मेत्यप्यतो हि किं स्यादित्यब्रवीत्तु ते तस्यायतनं प्रतिष्ठा न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति स वै नो ब्रूहि याज्ञवल्क्य चक्षुरेवायतनमाकाशः प्रतिष्ठा सत्यमित्येनदुपासीत का सत्यता याज्ञवल्क्य चक्षुरेव सम्राडिति होवाच चक्षुषा वै सम्राट् पश्यन्तमाहुरद्राक्षीरिति स आहाद्राक्षमिति तत्सत्यं भवति चक्षुर्वै सम्राट् परमं ब्रह्म नैनं चक्षुर्जहाति सर्वाण्येन भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एव विद्वानेतदुपास्ते हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः स होवाच याज्ञवल्क्यः पिता मेऽभन्यत नाननुशिष्य हरेतेति ।

“ Let us hear, what another has taught thee ” “ Varku, the son of Visna, taught me, the eye is Brahman ” “ As one having an excellent mother, father and teacher, the son of Vrsna taught, the eye is Brahman, for of what use is one who does not see ? He, no doubt, taught thee his place and site ” “ He did not teach me that Brahman is only one-footed, O king of kings ” “ Then, O Yājñavalkya, give us the explanation ” “ Verily the eye is the place, the ether, the site, the truth ! In this view let one meditate on him ’ ” “ Which truth, O Yājñavalkya ? ” he said, “ The eye,

O king of kings When one who sees with the eye is asked O king of kings hast thou seen? (Should) he answer I have seen then that (which he has seen) is truth The eye O king of kings is the supreme Brahman The eye not deserts him who with this knowledge meditates on that (Brahman) all beings approach him having become a god, verily he goes to the gods I will give thee a thousand cows big as elephants said Janaka the king of the Videhas Yājñavalkya said — My father admonished me—where one does not instruct one should not take (gifts)

5 यद्व त्ते कश्चि ब्रवीत्तच्छृण्वामेव्यब्रवीन्मे गृध्राविपीतो भार
 द्वाज श्रात्र वै ब्रूहेति यत्र मातृमान्निनृमानायायान्त्रयात्तत्रा
 तद्भारद्वाजोऽब्रवीच्छ्रात्र वै ब्रूहेत्यनृष्यता हि किं स्यान्नित्यब्रवीत्तु
 त तन्मयायतन प्रतिष्ठा न मेऽब्रवान्त्येकपाद्वा एतत्सम्राडिति म
 वै ना ब्रूहि यानत्रल्लय श्रोत्रमयायतनमाकाश प्रतिष्ठानन्त
 इत्येनदुपामात कानन्तता यात्रल्लय दिश एव सम्राडिति
 होमाच तत्समाद्रे सम्राडपि या का च दिश गच्छति नवास्या
 अन्त गच्छत्यनन्ता हि त्रिशो त्रिंशा वै सम्राट् श्रात्रश्च श्रोत्र
 वै सम्राट् परम ब्रह्म नैनं श्रात्र जहाति सवाण्येन
 भूतान्यभिक्षरन्ति देवा भूत्वा देवानप्यति य एव विद्वानतदुपास्ते
 हस्त्यृषभश्च सहस्र दद्यामाति हावाच नन्का वैदेह स हावाच
 यानत्रल्लय पिता मेऽमन्यत नाननुशिन्य हरेतति ।

‘Let us hear what another has taught thee
 Gardabhi Vipitā of the family of Bhāradvāja taught
 me the ear is Brahman (1) As one having an
 excellent mother father and teacher Bhāradvāja

taught, the ear is Brahman, for of what use is he who does not hear? He, no doubt, taught thee his place and site." "He did not teach me that Brahman is only one-footed, O king of kings." "Then, O Yājñavalkya, give us the explanation" "Verily the ear is the place, the ether, the site, the infinite! In this view let one meditate on him" "What infinite, O Yājñavalkya!" He said, "Verily the quarters are infinite, O king of kings. Therefore, O king of kings, none comes to the end of any quarter whichsoever; for the quarters are infinite. The quarters, O king of kings, are the ear, the ear, O king of kings, the supreme Brahman. The ear not deserts him, who with this knowledge meditates on that (Brahman), all beings approach him, having become a god, verily he goes to the gods." "I will give thee a thousand cows, big as elephants," said Janaka, the king of the Videhās. Yājñavalkya said, "My father admonished me where one does not instruct, one should not take (gifts)"

(1) And thus the eye differs from the other senses, for instance, from the evidence of work where doubt may arise

6 यदेव ते कश्चिद्ब्रवीत्तच्छृण्वामेत्यब्रवीन्मे सत्यकामो जाबालो मनो
वै ब्रह्मेति यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तज्जा-
बालोऽब्रवीन्मनो वै ब्रह्मेत्यमनसो हि किं स्यादित्यब्रवीत्तु ते
तस्यायतनं प्रतिष्ठा न मेऽब्रवीदित्येकपाद्वा एतत्सम्राडिति स
वै नो ब्रूहि याज्ञवल्क्य मन एवायतनमाकाशः प्रतिष्ठाऽनन्द
इत्येनद्रुपासीत् का आनन्दता याज्ञवल्क्य मन एव सम्राडिति

होवाच मनसा व सम्राट् त्रियमभिहायते तस्या प्रतिरूपं पुत्रो जायते स आनन्दो मनो वै सम्राट् परमं ब्रह्म नेन मनो जहाति सवाण्येन भूतान्यभिक्षरन्ति देवा भूत्वा देवान्येति य एव विद्वानेतदुपास्तं हस्त्ययमसहस्रं ददामीति होवाच जनको वदेह स हावाच याज्ञवल्क्य पिता मेऽमन्यत नाननुशिन्य हरेतति ।

Let us hear what another has taught thee 'Satyakāma the son of Jābālā taught me the mind is Brahman As one having an excellent mother father and teacher, the son of Jābālā taught the mind is Brahman for of what use is he who has no mind? He no doubt taught thee his place and site He did not teach me that Brahman is only one footed O king of kings "Then, O Yājñavalkya give us the explanation 'The mind is the place the ether the site happiness! By this let one meditate on him' "Which bliss, O Yājñavalkya? He said — Verily the mind O king of kings By the mind O king of kings one has a desire after a wife through her a son similar (to one self) is born he the son is bliss The mind O king of kings is the supreme Brahman Mind not deserts him who with this knowledge meditates on that (Brahman) all beings approach him having become a god verily he goes to the gods 'I will give thee a thousand cows, big as elephants, said Janakī, the king of the Videhās Yājñavalkya said —' My father admonished me—where one does not instruct one should not take (gifts)

supreme Brahman Heart not deserts him who with this knowledge meditates on that (Brahman) all beings approach him having become a god verily he goes to the gods "I will give thee a thousand cows, big as elephants said Janaka the king of the Videhas Yājñavalkya said — ' My father admonished me—where one does not instruct one should not take (gifts)

SECOND BRĀHMANA (1)

- 1 जनको ह यदेह कूचोदुपासपशुवाच नमस्तेऽस्तु याज्ञवल्क्याय
 मा श्लाघाति स हावाच यया वै सन्नामनान्तमन्यानमेयन् रथ वा
 नाय वा समाददीतमेवैताभिरुपनिषद्भिः समाहितात्मान्येव
 वृन्दारके आस्य सन्नरीत्वेद उक्तोपनिषत्क इता विमुच्यमान
 क गमिष्यसीति नाह तद्भगवन्वेद यत्र गमिष्यामीत्यय वै तेऽह
 तद्वक्ष्यामि यत्र गमिष्यसीति ब्रवातु भगवानिति ।

Janaka the king of the Videhas (rising) from (his) throne approached (Yājñavalkya) with humility saying — 'I bow to thee O Yājñavalkya do thou instruct me He said — As one who is going to travel a great distance (takes a chariot or a boat) so art thou prepared in mind (for the knowledge of Brahman) by those Upanisads (2) thus art thou venerable wealthy, thus hast thou read the Vedas and art instructed in the Upanisads (3) (I now ask thee) when liberated from this (body) where art thou to go? I know not O

venerable, where I am to go ” “Then I will tell thee, where thou art to go ” “Say, O Venerable ”

(1) In the antecedent Brāhmana have been mentioned some modes of meditations as conducive towards the knowledge of Brahman, the present Brāhmana is to set forth the states of waking, etc., as means of attaining the knowledge of Brahman Ā G

(2) The term “ Upanisads ” means here of course not the knowledge of Brahman, but certain meditations with regard to Brahman which have been explained in the antecedent Brāhmana

(3) But though thou art furnished with all these appliances, yet thou hast not attained the highest object of man, unless thou have the knowledge of Brahman S

2 इन्धो ह वै नामैष योऽय दक्षिणेऽक्षन्पुरुषस्तं वा एतमिन्द्र
सन्तमिन्द्र इत्योचक्षते परोक्षेणैव परोक्षप्रिया इव हि देवाः
प्रत्यक्षद्विषः ।

Indha (1) is verily the name of that Purusa who dwells in the right eye Him whose true name is Indha, they call Indra by an indirect name, for the gods like indirect names, and dislike to be named directly (2)

(1) It is intended to show the fourth (or supreme) Brahman by recapitulating what has been said before with reference to Brahman considered as Visva (or the soul, endowed with a gross body), as Taijasa (or the soul, endowed with a subtle body) and as Prājña (or the soul endowed with a causal body) —Ā G

(2) *Vide* a similar passage in the Aiter U , 1, 3, 14

3 अथैतद्वामेऽक्षणि पुरुषरूपमेषास्य पत्नी विराट् तयोरेष सःस्तावो य
एषोऽन्तर्हृदय आकाशोऽथैनयोरेतदन्नं य एषोऽन्तर्हृदये लोहित-

पिण्डोऽयै नरोरेतत्प्रावरणं देतदन्तर्हृदये जालकमिवायै नयोरेषा
 सृति सचरणी यैषा हृन्नादूर्वा नाटयुच्चरति यया केज
 सहस्रवा भिन्न एवमस्येता हिता नाम नाज्योऽन्तर्हृदये प्रतिष्ठिता
 भ्रमन्त्येव ताभिर्मा एतस्मिन्नास्त्रति तस्मादेष प्रविचिकाहाम्तर
 इयैव भवत्यस्माच्छरीरादात्मन ।

Again that which in the shape of a Purusa dwells in the left eye is his wife the Virāt (1) The union of them (2) is the ether within the heart (3) again their food is the red lump within the heart again their place of retreat is the net work (4) within the heart again the road to be travelled (5) on is the artery which rises upwards from the heart As a hair a thousand times divided thus do its (the body's) veins called the good (6) become which are located within the heart Proceeding by these (veins) that (food) proceeds There is as it were nourishment yet more subtle than that From this corporeal soul (is nourished the higher soul) (7)

(1) Vaisvānara although one is in the present sentence and in the preceding section represented as a couple viz Indra and Indrāṇi for the purpose of meditating upon him—Ā G That Ā is right is evident from the term Virāt another name of Vaisvānara which refers to both Indra and Indrāṇi and points out the idea according to which they are to be comprehended as one

(2) The union of Indra and Indrāṇi which in the state of waking is called Viśva (Vaisvānara Virāt) bears in the state of dream the name of Taijasa —Ā G

(3) The union of them (as Taijasa) takes place in the ether of the heart and the heart is here the lump of flesh on

which they subsist To understand this it is necessary to know the different kinds of food for the different parts of the body Food undergoes a double modification by the process of digestion, a gross and a more subtle one The product of the former is carried off by excretion The product of the latter is again modified by the digestive heat and converted into two juices The one juice of mean subtlety, consisting of the five elements, nourishes the gross body by its change into blood, etc The other juice is very subtle, and constitutes the red lump which, after it has entered the fine blood vessels of the heart, supplies the sustenance of the subtle body of Indra (as Taijasa), when united with Indrāni in the heart S'

(4) It is like a net-work from the countless number of apertures between the subtle blood-vessels S'

(5) The road from the place of waking to the place of dream S'

(6) *Vide Aitt U*, 1, 3, 14

(7) Or, there is yet (a higher soul) than the one mentioned, whose food (the food of the higher soul) is more subtle The corporeal soul is Vaisvānara, and the higher, Taijasa

4 तस्य प्राची दिक् प्राञ्चः प्राणा दक्षिणा दिग्दक्षिणे प्राणाः प्रतीची दिक् प्रत्यञ्चः प्राणा उदीची दिग्दुच्चः प्राणा ऊर्ध्वा दिग्दूर्ध्वाः प्राणा अवाची दिग्वाञ्चः प्राणा सर्वा दिश सर्वे प्राणाः स एष नेति नेत्यात्माऽगृह्यो नहि गृह्यतेऽजीर्यो नहि जीर्यतेऽसङ्गो न हि सज्जतेऽसितो न व्यथते न रिप्यत्यभय वै जनकं प्राप्तोसीति होवाच याज्ञवल्क्यः स होवाच जनको वैदेहोऽभय त्वागच्छताद्याज्ञवल्क्य यो नो भगवन्नभय वेदयसे नमस्तेऽस्त्वमे विदेहा अयमेहमस्मि ।

Its (1) eastern quarter are the vital airs that go to the east, its southern quarter the vital airs that go to the

south its western quarter the vital airs that go to the west its northern quarter the vital airs that go to the north his ascending quarter the ascending vital airs his descending quarter the descending vital airs all quarters are vital airs This soul which is neither this nor ought else which is intangible (2)—for it cannot be laid hold of— not to be dissipated for it cannot be dissipated— without contact—for it cannot come into contact —, not limited not subject to pain nor to destruction this fearless (3) (soul) O Janaka is obtained by thee thus said Yājñavalkya Janaka the king of the Videhas said — May that fearless (Brahman) become thy own O Yājñavalkya which thou O Venerable hast taught us I bow to thee let this kingdom of the Videhas and this myself be thine (4)

(1) *Tajasa* whose abode is in the heart when supported by subtle life becomes life (*Prāṇa*) that is to say the *Prāṇa* which is called *Prajña* (the soul of imperfect knowledge or the third state of the individual soul corresponding to the third state of the universal soul which is called *Īśvara* the ruler) This refers to him who knows and who from the state of *Vaiśvānara* has gradually obtained the state of *Tajasa* and of life (*Prāṇa*) —S

(2) One who thus knows attains gradually the general soul When he has identified the individual soul with the universal soul he obtains the fourth Brahman by such negations as he is not this he is not that —S *Vide Br Ā 3 9 26*

(3) Fearless because it is beyond any cause of fear as birth death etc —S

(4) *Vide Chh U 3 12 6 and Katha Up 1 27 29*

THIRD BRAHMANA

1. जनकः ह वेदेह याज्ञवल्क्यो जगाम स मेने न वदित्य इत्यथ ह
यजनकश्च वेदेहो याज्ञवल्क्यश्चाग्निहोत्रं समृदाते तस्मै ह
याज्ञवल्क्यो वर ददौ स ह कामप्रश्नमेव वव्रे त-हास्मै ददौ त-
सम्राडेव पूर्व पप्रच्छ ।
2. याज्ञवल्क्य किज्योतिर्य पुरुष इति आदित्यज्योतिः सम्राडिति
होवाचादित्येनैवाय ज्योतिषास्ते पल्ययते कर्म कुरुते
विपल्येतीत्येवमेवेतथाज्ञवल्क्य ।

Yājñavalkya (1) went to Janaka, the king of the Videhās. He bethought him I will not say aught (It happened that formerly), when Janaka, the king of the Videhās, and Yājñavalkya had held converse together about the fire-offering (2), that Yājñavalkya had given him (permission to ask) a boon. The boon he chose was, to question (Yājñavalkya) according to his pleasure. He granted that boon to him. The king of kings first asked him (3), "Yājñavalkya, of what light is this Puruṣa (4)?" He said, "Of the light of the sun, O king of kings. By the light of the sun (man) sits down, walks about, performs his work and returns (home)." "It is even so, O Yājñavalkya."

(1) In his introduction to the present Brahmana showing its connection with the preceding section, S recapitulates the principal points of the third chapter. The visible and present Brahman is also the supreme Brahman whose nature is knowledge, which is evident from such passages as "There is none that sees but he" (3, 8, 11). This (Brahman), after he has entered the body, is divided

according to the function of speech etc. In the Maitheya Upanishad in the part relating to the conception of Ajatasatru Brahman is conceived by the attributes of luminous and enjoyment of life etc. (2.4.17) (as something different from life etc.). Again in the question of Ushastar presenting him under the attributes of life etc. (3.4) he is comprehended in a generic manner by such words as "That which breathe by breath etc. (1.c) and in the full power of his nature by the word "He is the scholar or of the highest knowledge." (If it is now asked why he should enter upon a worldly state which is not his true nature he answers) "The worldly state of him is the attribute of the supreme one (ignorance). As it is an effect of ignorance if a rope, a deer, place, a mother of pearl shell, the ether etc. be respectively considered as a snake as water, silver, impure etc. as this is an effect of ignorance and not their own nature (so is it an effect of ignorance if a worldly state be attributed to the soul) (Brahman) who is without attribute and unattainable by word (or mind) must be defined by negation as "He is not this he is not that etc. and is (affirmatively) comprehended as the visible present soul (3.1) pervading all as the unrestricted Brahman (3.8) as the Inner Ruler (3.7) as the Purusa of the Upanishads (3.9.25) as the Brahman whose nature is knowledge and bliss (4.1). This Brahman is again conceived under the name of Indha (4.2) as the soul nourished by subtle food (Vaiśvanara) (again) as the soul of the subtle body (Hiranyamaṇi) nourished by food more subtle than that (of Vaiśvanara). Greater than this (or both Vaiśvanara and Hiranyamaṇi) is the soul of the world having the attribute of life. From this again is distinguished by knowledge the soul of the world having the attribute of life by the words — He is not this he is not that — a snake etc. (is distinguished by knowledge) from a rope etc. and thus the visible and present Brahman (the fourth) who is within all is comprehended (4.1). In the same manner also Janaka obtained the fearless Brahman by the succinct instruction of Yajñavalkya according to the doctrine of the Sūtri. There (4.2) are the states of waking dream profound sleep and of the

fourth mentioned for another purpose (for the purpose showing the gradual liberation of the soul from the attachment to the world, as the effect of those kinds of meditation.

Ā G), *viz* , Indha (4, 2, 2), he whose nourishment is subtle (4, 2, 3), all life (4, 2, 4), and "He is not this, he is not that," (e 1) In the present Brāhmaṇa Brahman is to be comprehended by means of the states of waking, dream, etc, through the operation of profound discussion, as the fearless, the existence of the soul (is to be comprehended) by removing any doubt arising from dispute, its nature (is to be comprehended) as independent, pure, similar with light, of omnipotent power as infinite bliss and as being without duality For this purpose the present Brāhmaṇa is commenced

(2) And Yājñavalkya was gratified by the king's knowledge

(3) *Ic* , On the present occasion the introductory episode of the boon and right to put questions being concluded

(4) Purusa, the being, who consists of the combination of causes and effects, and has head, hands, etc Of what light, means, by what light as cause does man discharge the business of life S' S' makes here some very good reflections about the nature of this light, whether it is external or internal, separated or not separated from the body, but they are rather S' s reflections than those of the Upanisad and we will therefore omit them The progress from one idea to another in the Upanisad is very clear, *viz* , any light which is found in external nature, is incapable of being the cause of the intellectual functions of man for it ceases to act at certain times, the light by which man acts, must therefore be something distinct from any of them

३ अस्तमित आदित्ये याज्ञवल्क्य किज्योतिरेवायं पुरुष इति चन्द्रमा
एवास्य ज्योतिर्मवतीति चन्द्रमसैवायं ज्योतिषास्ते पश्यथते
कर्म कुरुते विपर्ययेतीत्येवमेवैतद्योज्ञवल्क्य ।

‘ Of what light O Yājñavalkya is this Purusa, when the sun has set ‘ The moon is even his light By the moon light he sits down, walks about performs his work and returns (home) It is even so O Yājñavalkya

1 अन्तमिन् आदित्ये यावन्नलम्ब्य चन्द्रमस्यस्तमिते विन्योतिरेवायं
पुरष इत्यग्निरेवास्य ज्योतिर्भवतीत्यग्निर्नाय ज्योतिर्पास्ते पल्ययते
कर्म कुरुते निपत्येतीत्येवमेवतच्छास्त्रमलम्ब्य ।

Of what light O Yājñavalkya is this Purusa when the sun has set and the moon has set The fire is even his light By the fire light he sits down walks about performs his work and returns (home) ‘It is even so O Yājñavalkya

5 अस्तमित आदित्ये यावन्नलम्ब्य चन्द्रमस्यस्तमिते आन्तेऽग्नौ
विज्योतिरेवायं पुरष इति आग्नेयास्य ज्योतिर्भवतीति तर्चयाम
ज्योतिर्पास्ते पल्ययते कर्म कुरुते निपत्येतीति तत्त्वाद्धं सम्राडपि
यत्र स्व पाणिन विनिर्नातेऽयं यत्र वायुर्वास्तुर्पय तत्र
न्येतात्पेयमेवतच्छास्त्रमलम्ब्य ।

“Of what light O Yājñavalkya is this Purusa, when the sun has set, the moon has set and the fire is at rest? Speech (1) is even his light By the light of speech he sits down walks about, performs his work and returns (home) Therefore, O king of kings at a time (2) when one cannot distinguish his own hand he resorts there whence speech proceeds (3) ‘It is even so O Yājñavalkya

(1) Speech means here sound, the object of the sense of hearing. When this sense is enlightened reflection is produced in the mind. By the mind effort to obtain external things is made, for by the mind one sees, one hears. S'

(2) When it is dark from clouds, or when every other light has ceased to shine. S'.

(3) Where sound rises be it the neighing of horses or the braying of donkeys, etc. Speech serves here only as an illustration and includes the other senses. S'

6. अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते ज्ञान्तेऽग्नौ
शान्ताया वाचि किज्यांतिरेवायं पुरुष इत्यात्मैवास्य ज्योति-
र्भवतीत्यात्मनैवाय ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ।

“Of what light, O Yājñavalkya, is this Purusa, when the sun has set, the moon has set, fire is at rest, and speech is at rest?” “Soul (1) (ātmā) is even his light. By the light of the soul he sits down, walks about, performs his work and returns (home)”

(1) Different from the whole of the causes and effects in the body and its parts, manifesting the effects and the causes, like the sun and other external lights, and not manifested by any thing else. It is light which is within and at the same time independent of effects and causes. It is not perceived by the eye or any other organs like the sun, but inferred from its effects. S'

7. कतम आत्मेति योऽयं विज्ञानमयः प्राणेषु हृद्यन्तज्योतिः पुरुषः स
समानः सन्नुभौ लोकावनुसचरति ध्यायतीव लेलायतीव स हि
स्वप्नो भूत्वेम लोकमतिक्रामति मृत्यो रूपाणि ॥

“Which soul?” (1) “That soul which among the organs has the nature of knowledge, which abides in

the heart, and is the Puruṣa who is light (2) He (3) being the same (4) (with the heart) migrates (5) to both worlds (6) He as it were thinks he as it were, moves (7) for having become dream (8) he quits this world (9) (he quits) the forms of death (10)

(1) Although it has been proved that the soul has an existence independent (of the gross body) and abides within (the body) yet seeing that (the un etc) which assists the body in the operation of its functions i. of the same kind (with the body) there may proceed the delusion (that the soul which is light etc also be of the same nature with the body etc there being no difference between the kind of assistance) and from the want of distinction the question may arise is the soul one of the organs or something different from them? Or in other word though it is proved that the soul is different from the body yet all the organs partake of the nature of knowledge and since no distinction is apprehended between the soul and the organs the question of the text is necessary which soul? S

(2) The whole sentence may be explained according to S in a threefold manner

1 The first part contains the question Which soul? and the second the answer to it The Puruṣa who among the organs has the nature of knowledge and is the light of the heart

2 Or Which is the soul among the organs that has the nature of knowledge? The answer in this case is The Puruṣa who is light alone abiding in the heart

3 Or Which is the soul that among the organs has the nature of knowledge and in the Puruṣa who is light alone abiding in the heart?

Saṅkara prefers the first explanation Has the nature of knowledge means according to him resembles knowledge or intellect (buddhi) and 'heart' the intellect which has its place in the organ of the heart

(3) He, the Puruṣa The Puruṣa who is light alone, who manifests all and is manifested by any thing else, cannot be comprehended in the state of waking, since none of the organs is an object of perception, and since from the confusion, arising from the united action of so many causes and effects of the senses, the soul in its nature as light alone cannot be shown The Upanisad, therefore, explains it by means of state of dream S'

(4) Being the same, or similar This refers to the "heart," as is clear from the topic and from the relation which the soul has to the heart (or intellect) As light, manifesting red, green, etc., colours, becomes itself red or green, so the Puruṣa, manifesting intellect, manifests thereby the whole body, and by this intellect he becomes also like every other thing S'.

(5) The cause of his migration is his similarity with intellect, on his own accord such a migration does not take place He migrates by leaving his present body and entering another and another in endless succession S'

(6) Both worlds, the future and the present world.

(7) He as it were thinks, that is to say, in reality he does not think or reflect for reflection does not belong to his nature S (and is the effect of his being considered under the attribute of intellect)

(8) He becomes all that intellect becomes and intellect assuming the state of dream, the Puruṣa also assumes it S'

(9) This world, characterised by the functions practised during waking S'

(10) Death means, work, ignorance, etc., his forms, causes and effects -S'

४ स वा अयं पुरुषो जायमानः शरीरमभिसपद्यमानः पाप्मभिः
ममृज्यते स उत्क्रामेन् म्रियमाणः पाप्मनो विजहाति ।

This Puruṣa (1) when born (2), when assuming a body is allied to sin (3) when rising upwards, when dying, he lays aside the sins (4)

(1) As the Puruṣa in this body when assuming the state of dream quits the forms of death and remains in his own light so when born he is allied to sins —S

(2) When born when assuming the state of the soul within a body —S

(3) Sins means causes and effects depending upon vice and virtue —S

(4) He lays them aside he becomes free from them. As the Puruṣa abiding in one and the same body in consequence of his similarity with intellect by assuming and laying aside causes and effects in the form of sin continually migrates from the state of waking to that of dream and vice versa so by assuming and laying aside those causes and effects he continually migrates through birth and death to this and to the other world until he is finally liberated. It is therefore evident that the soul which has the nature of light is different from sins as causes and effects because it is joined to and separated from them

१ तस्य वा ऽतस्य पुरःस्य द्वे एव स्थाने भवत इत् च परलोकस्थानं च
सन्ध्यं तृतीयं च स्वप्नस्थानं तस्मिन्मन्त्रे स्थाने तिष्ठन्नेते उभे
स्थाने पर्यतात् च परलोकस्थानं च अत्र यज्ञात्मोऽयं
परलोकस्थाने भवति तमात्ममात्मन्योभयान्पाप्मानं आनन्त्यात्
पयति स यत्र प्रत्यपि यस्य लोकस्य मयायतो मायामपाय
स्वयं विहत्य स्वयं निर्माय स्वनं भासा स्वेन योतिषा
प्रत्यपिन्याय पुरुषं स्वयज्योतिर्भवति ।

There are even two places of this Puruṣa this place and the place of the next world the place of dream (1),

which is between them, is the third. Abiding in the middle place, (man) sees (2) both places, this and the place of other world. In proportion to the endeavour (3) with which one is (striving to obtain) the place of the other world, does he accordingly see sin (4) or bliss. When he sleeps, (when), putting on a rudiment (only) of this world which consists of all elements (5), himself prostrating (his body), himself raising a building (6) by force of his own splendour and manifestation, he sleeps then becomes this Purusa unmingled light.

(1) Dream is not a world but only the union of two worlds, as the place between two villages is not a village itself. -S

(2) How then it is proved, that there is another world different from the place of union, or dream? The answer is, because the Purusa sees in dream both the present and another world.

(3) The endeavour being considered as the seed from which the tree of the body rises.

(4) Sin, the effect of sin, unhappiness. He sees them in the shape of impressions, received in a former world. What is the proof of this? Because he sees in dream many things not to be perceived in this birth, for dream means not a perception of things seen before which is called remembrance. Therefore, beside the places of waking and dream, there exist the other two worlds. -S

(5) Which consists of all elements (sarvam), admits of a large expansion. Sarvam evati, he perceives all, or all-sarvam-eva in which contains everything. And that is the power of the cause of creation.

(6) A divine subtle body.

10 न तत्र रथा न रथयोगा न पन्थानो भवन्त्यत्र रात्रयामान्पत्र
 सृजते न तत्रानन्दा मुट प्रमुतो भवन्त्यत्रानन्तान् मुट प्रमुट
 सृजते न तत्र वेशान्ता पु करिष्य स्रवन्त्या भवन्त्यत्र
 वेशान्तान् पु करिणी स्रवन्ता सृजते स हि कता ।

No chariots (1) are there (2) no hor-es nor roads then he creates chariots hor-es and roads No pleasures are there no joys nor rejoicings then he creates pleasures joys and rejoicings No tanks are there no lakes nor rivers then he creates tanks lakes and rivers for he is the agent (3)

(1) What has been said before that the Purusa in dream is life alone is here expressed in another manner —
 Ā G

(2) There in dream where there are no objects of the senses as in waking —S

(3) He is the agent for the dream land —S

11 तदेते श्लोका भवन्ति ॥ स्वप्नेन शरीरमभिप्रत्ययानुसुप्त मुमानभि
 चाकशाति ॥ युक्तमात्राय पुनरेति स्थानं हिरण्मय पुरूप
 ण्कहंस ॥

Here apply these Slokas (1) 'In dream prostrating (2) the body, himself dreamless he develops the modes of dreaming After he has assumed the pure (form) the goldlike (3) Purusa the one wanderer proceeds (4) again to the place (of waking)

(1) Slokas means hear Mantras (memorial verses) They apply here that is to say to the view that the Purusa is light alone

(2) Annihilating the action

(3) Gold-like, he whose nature is the light of consciousness S

(4) As the consequence of his action S

12. प्राणेन रक्षन्वर कुलाय वहिःकुलायादमृतश्चरित्वा ॥ स ईयतेऽमृतो
यत्र कामर हिरण्मयः पुरुष एकहस्त ॥

By (the power of) life (1) preserving (from death) the inferior nest (2), and roaming outside (3) of it, he, the immortal one, the goldlike, Purusa, the one wanderer, proceeds where his desire leads him

(1) Life in its division into the five vital airs

(2) Nest, the body

(3) Although the Purusa, while yet in the body, sees dreams, yet he is considered to be outside, because he has no connection with it S

13 स्वप्नान्त उच्चैश्चमीयमानो रूपाणि देवः कुरुते बहूनि ॥ उतेव
स्त्रीभिः सह मोदमानो जक्षदृतेवापि भवानि पश्यन् ॥

In his dream passing from high to low (1), he, the god, displays manifold forms, either playing with women, or laughing, or beholding fearful sights

(1) Becoming, as fancy leads him, a good or a brute creature —S.

14 आगमन्त्य पश्यन्ति न न पश्यति कथनेति त नायन बोधयेदित्याहुः
दुर्लभं न्य तान्मे भवति यमेन न प्रति स्वतेऽयं म न्या नृ नृगिनिवन्तं
एवमन्य एति यानि तेषां जायन्त्यस्यति तानि भुज स्वयत्रयं

पुनः स्वप्नप्रतिभासि ॥ १५ ॥ भवति न स एव तत्र उच्यते
विश्वं वा प्रभासि ।

His pleasure grounds (1) are visible but he is visible to none they say none comprehends the Pervader. Difficult to be cured is the body, when the Puruṣa attains not that (door of the senses) (2) (Some) say indeed (in place of dream) i (the same as) his place of waking for he sees in sleep the same (forms) which he does when awake. This is not so (for) here the Puruṣa becomes a self shining light. 'I will give thee O Venerable a thou and (cos.) Speak next of liberation

(1) Pleasure grounds in the shape of impressions —S

(2) I translated thus in accordance with S's explanation. The meaning is. If the Puruṣa does not return to the waking state through the same door of the senses through which he entered into the state of dream if he re enters in any other manner then diseases are produced such as blindness deafness etc. which are difficult to cure

१५ स वा एष जामिन्मन्त्राद गत्वा प्रसित्वा दृष्ट्वा पुण्यं च पापं च
पुनः प्रसित्वा च प्रसित्वा च ॥ १५ ॥ भवति न स एव तत्र उच्यते
विश्वं वा प्रभासि ॥ १५ ॥ भवति न स एव तत्र उच्यते
विश्वं वा प्रभासि ।

' Having (1) in the state where there is perfect bliss (2), enjoyed bliss wandered about and seen what is holy and what is sinful (3) he proceeds again in a reverse order to the place of his birth to Dream. He is

not chained by what he sees (4) there (in dream) (5) . for the Purusa is untouched (thereby) ” “This is so, O Yājñavalkya, I will give thee, O Venerable, a thousand (cows) Speak next of liberation ”

(1) The proposition at the commencement of this Brāhmaṇa, that the soul is self-shining light, has been proved by the text “There that soul becomes self-shining light” But with regard to the text “Being dream, he quits this world,” the meaning is doubtful, for it may be said, he may indeed quit the forms of death but not for this reason death himself, for it is evident that although separated from effect and cause, one may yet experience in dream joy, terror, etc., therefore he does not in truth quit death, for death being work, his effects, joy, terror, etc., are visible And if one of his own nature be bound by death, liberation is not obtained by him, as he cannot be liberated from his own nature Therefore we must conclude, death cannot be one’s own nature and liberation from him is possible To show this, is the object of Yājñavalkya in his answer to the question of the king —S

(2) That is to say, in the state of profound sleep, for there none experiences any grief S

(3) The effects of them S

(4) Because, in dream, he does not actually do what is holy and evil, he is not chained by either, for good or evil actions and their consequences are not imputed to the mere spectator for them Therefore in dream he does not only overcome the forms of death, but death himself He does not act in dream, and is therefore different in nature from death who is work, and therefore he is free from him —S

(5) As is evident from common experience, for no one is blamed or praised for what he does in dream —S

16 स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा दृष्ट्व पुण्यं च पापं च पुन
प्रतिन्याय प्रतिन्याद्वति बुद्धान्तायेव स यत्र किंचि
त्परान्यनन्वागतस्तेन मन्यसङ्गः दृश्य पुरुष इत्येवमेतदाज्ञानक्य
सोऽहं भगवतः सत्त्वं ताम्यत ऊच्य त्रिमाक्षायत्र गृहीति ।

Having in that dream enjoyed bliss wandered about and seen what is holy and sinful, he proceeds again in the reverse order to the place of his birth to the waking state. He is not chained by what he sees there (1) for the Puruṣa is untouched (2) This is so, O Yājñavalkya. Speak next of liberation.

(1) In dream

(2) Untouched as being without form —S

17 स वा एष एतस्मिन्बुद्धान्ते रत्वा चरित्वा दृष्ट्व पुण्यं च पापं च
पुन प्रतिन्याय प्रतियोन्याद्वति स्वमान्तायेव ।

Having (1) enjoyed bliss wandered about and seen what is holy and sinful, during his waking state he proceeds again in the reverse order to the place of his birth to dream

(1) But how can he be untouched in the waking state as he does good and evil acts and sees their consequences? This is not the case says S for if there is an agent the notion of agency is admissible. It has been declared that the soul is a self shining light and that manifested by its own light as cause and effect it is an agent. Therefore if he be comprehended under the notion of an agent attributes are assigned to the soul which it has not of its own nature and this is done by means of intellect. In this passage the soul is however considered as it exists

in its own nature, and not as represented by attributes taken from its connection with something else S.

18 तदा ममामन्त्र उमे श्लेऽनुमचगति पूर्व चापर चैवमेवाय पुन्य
एतादुसायन्ताऽनुमचगति रश्मान् च बुद्धान्तं च ।

As a large fish (1) glides between both banks (2) the right and the left one, so glides the Purusa between both boundaries, the boundary of dream and the boundary of the waking state

(1) That the Purusa is not touched by sin has been shown in the three preceding sections, this is here illustrated by a simile S.

(2) Without being seized by the current of the stream S.

19 न त्वाहिमं दमे इत्येतो वा सुखा वा निगमिष्य श्रान्त न ह्य
यमे नन्द इव दिव्य एवमेवाय पुन्य एतस्मा अन्ताय आवति
एत सुता न ददन काम आभाते न कचन रश्मा पराति ।

(3) To his own self free from every wordly attribute and from the distinctions of agent work or fruit —S

2) ता वा अस्यता हिता ताम नाट्या यम कंज सस्त्रवा
भिन्नस्तावताणिमा तिष्ठन्ति शुक्रम्य नीलम्य पिङ्गम्य हरिम्य
लोहितम्य पूणा अथ यत्रैन घन्तीय जिनन्ता हरतीय
विच्छाद्ययति गनमिष पतति यदेव जाग्रद्वय पश्यति त नाविचना
मन्यतऽय यत्र देव इव राजेवाहमवेत्येव सर्वोऽस्मीति मन्यते
सोऽन्य परमा गेह ।

His (1) vessels which are called good are of the fineness of a hair, a thousand fold divided and filled with white (2) blue yellow green and red juice Therefore all the objects of terror which a man sees when awake, are through ignorance fancied by him (in dream) when any body seems to kill him seems to subdue him an elephant seems to put him to flight (or when) he falls into a pit again (3) when he seems to be conscious I am a god I am king I am even all this he has attained his highest place

(1) It is the nature of the Purusa to be free from worldly attributes which are the effects of ignorance Here the question arises whether ignorance belongs to his own nature or is only accidental? If it be accidental liberation from it is possible Further is there any evidence of ignorance being accidental and in what manner is ignorance an attribute of the non soul? The present section has the object to show the nature of ignorance

(2) Food when digested becomes blue if there be an abundance of the airy humour yellow by an abundance of bile white by an abundance of phlegm green by a deficiency of bile and red by an equal mixture of all the

humours, and in this manner, the vessels also through which the humours flow, assume the same colour according to Susruta Ā G In those very fine vessels, abides the subtle body consisting of 17 parts (the five organs of intellect, the five organs of action, the five vital airs, intellect and mind) Dependent upon the subtle body are all the impressions produced by the belief in the worldly attributes of a higher or lower state S'

(3) Again I give here in substance the train of Sankara's ideas on this subject Ignorance being subdued and knowledge prevailing, what is the object of knowledge and what its character? The highest place, the highest state of the soul, is, when it exists as the soul of all in its own inherent nature On the other hand, if the soul be considered as different from the soul of all, however little the difference may be, the state of ignorance is the consequence. The result of ignorance are the lower worlds down to the state of inanimate matter, where the nature of the soul is not comprehended Beyond the worlds which are the objects of worldly action, the state of the universal soul, which is all-pervading, and which is without an *Other* and without an *Out*, is his highest state Therefore, ignorance being subdued, and knowledge having attained its perfection, the state of the universal soul, liberation occurs In the same manner ignorance prevailing and knowledge having disappeared, the effect is described in the passage, "When any body seems to kill him" The respective effects, then, of knowledge and ignorance are the state of the universal soul and that of the individual soul From pure knowledge the state of the universal soul proceeds, from ignorance, a state which is not universal Therefore the state of ignorance consists in this, that the universal existing soul is conceived under the notion of the soul which is not universal, and that something, different from the soul, and which does not exist, is substituted for the soul The nature of ignorance has been explained together with its effects, and the effect of knowledge, the state of the universal soul, has been shown to be opposite to ignorance We

therefore must conclude that ignorance is not an attribute of the soul and that liberation from it is possible

21 तद्वा अस्यैतत् तिष्ठत्या अपहतपाप्माऽभयं रूपं तद्यथा प्रियया
स्त्रिया सपरिव्रता न प्राप्य किंचन वदन्तान्तरमेवमेवायं पुरुषः
प्राप्तेनात्मना सपरिव्रता न प्राप्य किंचन वदन्तान्तरं तद्वा
अस्तेत्यास्तनामात्मनाममनामं रूपं ग्राह्यन्तान्तरम् ।

This is his (true) nature which is free from desire, sin (1) and fear (2) As in the embrace of a beloved wife one is unconscious of aught from without or within so embraced by the all knowing (3) soul this Purusha is unconscious of all without or within This is his (true) nature when all desires are satisfied (4) where the (only) desire is for the soul where there is no desire where there is no grief

(1) Sin means here both sin and virtue

(2) Though the state where no fear exists has been already referred to at the close of the last Brāhmaṇa (p 325) yet it has been there only onunciated while it is here established by discussion —S

(3) All knowing Prajñā the supreme soul according to its own nature

(4) Knowledge its object and the agent who knows not existing there can be no manifestation of a special knowledge as a desire —S

22 अत्र पिताऽपिता भवति माताऽमाता लोका अत्राका दद्या अदेवा
वता अयता अत्र स्तनाऽन्तेना भवति भृगोऽभ्रणहा
चापऽशऽचापऽशऽ पौल्वमाऽपौल्वसः श्रमणाऽश्रमणास्तपः

सोऽतापसोऽनन्वागत पुण्येनानन्वागत पापेन तीर्णो हि तदा
सर्वान्छोकान्हेदयस्य भवति ।

Then (1) the father is no father, the mother no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas Then the thief (2) is no thief, the murderer of a Brāhmana (3) no murderer of a Brāhmana, the Candāla (4) no Candāla, the Paulkasa no Paulkasa (5), the religious mendicant (Sramana) no religious mendicant, the ascetic no ascetic, he is unconnected with aught that is holy, he is unconnected with sin for he is then beyond every grief of the heart (6)

(1) Then, when the Puruṣa has obtained the form, free from ignorance from desire and from work, of which state profound sleep is the type And this change takes place because the notions of a father mother, etc, express a relation, established by work, which relation of course ceases when work has ceased S

(2) Thief means here, according to S., one who steals the gold of a Brāhmana as indicated by its connection with Bhrūnaha

(3) Bhrūnaha means literally the murderer of an embryo I have translated it in accordance with S's and Ā G.'s explanation

(4) Candāla the son of a Brāhmana woman by a Sūdra S

(5) Paulkasa, the son of a Ksatriya woman by a Sūdra

(6) Intellect, abiding in the heart

23 यद्वं तन्न ग्यति पश्यन्त्यै तन्न पश्यति न हि द्रष्टुं श्रेयिष्यन्नेषा
विद्यतऽयिनाशित्वान्न तु तद्विज्ञायमस्ति ततोऽन्यद्विभक्तं
यत्पश्येत् ।

It is not true that being thus, (in profound sleep) seeing (1), he sees not he does see for there is no loss of sight to the seer or since it is indestructible (2) and there is no second (3), no other separated from him which could see

(1) But is it no contradiction that the soul whose nature is perfect knowledge should not know ? It is not from the reason assigned in the text —S

(2) But here the following inference seems to apply seeing is an action as it is performed by the agent who sees and every action is transient. However the inference is not applicable because the seeing is only seeing and includes no agent. It is the nature of the soul to manifest and this not through the intercession of an agent as there is nothing else but the soul —S

(3) It has been declared that what is known in waking or in dream is a second and does not (really) exist and that no difference is known in profound sleep. If this latter state be the nature of the soul from what proceeds the difference and if its nature is to know the difference why does it not know this difference (in profound sleep) ?—S

24 यद्वं तन्न चिन्तति जिज्ञान्य तन्न चिन्तति न हि प्राप्नुवतीति यमिषो
विद्यतेऽयिनाशित्वान्न तु तद्विज्ञायमस्ति ततोऽन्यद्विभक्तं
यच्चिन्तेत् ।

It is not true that being thus smelling he smells not he does smell for there is no loss of smell to the

smeller, since it is indestructible, and there is no second, no other, separated from him which could smell.

25. यद्वै तन्न रसयते रसयन्वै तन्न रसयते नहि रसयितू रसयतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्वितीयमस्ति ततोऽन्यद्विभक्तं यद्रसयेत् ।

It is not true, that, being thus, tasting, he tastes not, he does taste, for there is no loss of taste to the taster, since it is indestructible, there is no second, no other, separated from him which could taste.

26 यद्वै तन्न वदति वदन्वै तन्न वदति न हि वक्तुर्वक्तेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वदेत् ।

It is not true, that, being thus, speaking, he speaks not, he does speak, for there is no loss of speech to the speaker, since it is indestructible, and there is no second, no other, separated from him which could speak.

27 यद्वै तन्न शृणोति शृण्वन्वै तन्न शृणोति न हि श्रोतु श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्वितीयमस्ति ततोऽन्यद्विभक्तं यच्छृणुयात् ।

It is not true, that, being thus, hearing, he hears not, he does hear, for there is no loss of hearing to the hearer, since it is indestructible, and there is no second, no other, separated from him which could hear

28 यद्वै तन्न मनुते मन्वानो वै तन्न मनुते न हि मन्तुर्मतेर्विपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्वितीयमस्ति ततोऽन्यद्विभक्तं यन्मन्वीत ।

It is not true that being thus minding, he minds not he does mind for there is no loss of minding to the minder since it is indestructible, and there is no second no other, separated from him that could mind

29 यद्वं तन्न स्पृशति स्पृशन्वं तन्न स्पृशति नहि स्पृष्टु स्पृष्टेऽपिपरिलोपो
विद्यतेऽविनाशित्वान्न तु तद्वितीयमस्ति ततोऽन्यद्विभक्त
यत्स्पृशेत् ।

It is not true that, being thus touching he touches not he does touch for there is no loss of touching to the toucher since it is indestructible and there is no second no other separated from him that could touch

30 यद्वं तन्न विजानाति विजानन्वं तन्न विजानाति न हि विज्ञातुर्विज्ञाते
पिपरिलोपो विद्यतेऽविनाशित्वान्न तु तद्वितीयमस्ति ततोऽ-
न्यद्विभक्त यद्विजानीयात् ।

It is not true that being thus, knowing he knows not he does know, for there is no loss of knowing to the knower since it is indestructible and there is no second, no other separated from him that could know

31 यत्र वान्यदिव स्यात्तत्रान्योऽन्यत्पश्येदन्योऽन्यजिज्ञेन्त्योऽन्यद्र-
सयेदन्योऽन्यद्वेदेदन्योऽन्यगृण्यन्त्याऽन्यन्मन्वीतान्योऽन्यत्स्पृ-
शेन्न्याऽन्यद्विजानीयात् ।

Wherever some other thing as it were, exists there let another see another thing another smell another thing another taste another thing another speak another thing another hear another thing

another mind another thing, another touch another thing, another know another thing

32 सलिल एको द्रष्टाऽद्वैतो भवत्येव ब्रह्मलोकः सम्राडिति हैनमनुशास
याज्ञवल्क्य एषास्य परमा गतिरेषास्य परमा सपदेषोऽस्य परमो
लोक एषोऽस्य परम आनन्द एतस्यैवानन्दस्यान्यानि भूतानि
मात्रामुपजीवन्ति ।

Like water (purified), the one see-er without duality, is the Brahma world (1), “O king of kings”, thus Yājñavalkya instructed him “This is his highest aim, his highest wealth, his highest world, his highest happiness. Of this happiness, all other beings enjoy only a part”

(1) The Brahma world, the highest world And this is the state of the soul in profound sleep S

33 स यो मनुष्याणां राट्नः समृद्धो भवत्यन्येषामधिपतिः सर्वैर्मानुष्य-
कैर्मौगैः सपन्नतमः स मनुष्याणां परम आनन्दोऽयं ये शतं
मनुष्याणामानन्दाः स एकः पितृणां जितलोकानामानन्दोऽयं ये
शतं पितृणां जितलोकानामानन्दाः स एको गन्धर्वलोक आनन्दोऽयं
ये शत गन्धर्वलोक आनन्दाः स एकः कर्मदेवानामानन्दो ये
कर्मणा देवत्वमभिसंपद्यन्तेऽयं ये शत कर्मदेवानामानन्दाः स
एक आजानदेवानामानन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽयं ये
शतमाजानदेवानामानन्दाः स एकः प्रजापतिलोक आनन्दो यश्च
श्रोत्रियोऽवृजिनोऽकामहतोऽयं ये शत प्रजापतिलोक आनन्दा
स एको ब्रह्मलोक आनन्दो यश्च श्रोत्रियोऽवृजिनोऽकामहतोऽयं ये
एव परम आनन्द एव ब्रह्मलोकः सम्राडिति होवाच याज्ञवल्क्यः
सोऽहं भगवते सहस्रं ददाम्यत ऊर्ध्वं विमोक्षायैव ब्रूहीत्यत्र ह

यत्तन्मया विभक्तम् मेधारी गता मय्या मान्तव्य
उत्तरीयानि ।

(The bliss of one) (1) who among men is perfect in limb wealthy a sovereign lord of others and who has the fulness of all human enjoyments is the highest bliss of men Further a hundredfold the bliss of men is one bliss of the forefathers who have overcome the worlds (2) Further a hundredfold the bliss of the forefathers who have overcome the worlds is one bliss of the world of the Gandharvas Further a hundredfold the bliss of the world of the Gandharvas is one bliss of the ritual gods (3) who gain their divinity by rites Further a hundredfold the bliss of the ritual gods is one bliss of those who are gods by birth and of him who knows the Vedas and is free from sin and desire Further a hundredfold the bliss of those who are gods by birth is one bliss of the world of Prajāpati (4) and of him who knows the Vedas and is free from sin and desire (5) Further a hundredfold the bliss of the world of Prajāpati is one bliss of the world of Brahma (6) and of him who knows the Vedas and is free from sin and desire (7) Further the highest bliss (8) is even the world of Brahma (9) O king of kings thus said Yājñavalkya (He said) — I will give thee O Venerable a thousand cows Speak next of liberation Then Yājñavalkya was afraid that the wary king should drive him from all his last positions (10)

(1) *Vide* Taitt Up, 2, 8 which corresponds almost liter, with this whole section

(2) Those who by such ceremonies as the Srāddha have obtained the world of the forefathers

(3) The ritual gods are such as have gained their divinity by the performance of Vedic rites, as the fire-offering, etc S

(4) Of Prajāpati in the body of the Virāt S

(5) And who at the same time knows this, that is to say, who has meditated on the soul in its form as Virāt S

(6) Or Hīranyagarbha S.

(7) And who has also meditated on the nature of Hīranyagarbha S

(8) All the happiness up to that of the world of Brahma, compared with this happiness is like a drop of water, compared with the sea And this state is gained by him who comprehends himself as the one identical Brahman S

(9) For the sake of comparison, I give here the scale of the degrees of happiness in the Taitt Up, Man, Gandharvas, Divine Gandharvas, Forefathers, Ritual Gods, Gods by birth, Indra, Bṛhaspati, Prajāpati and Brahman.

(10) From the solutions of the questions which he had given He was not afraid, because he was deficient in knowledge, but he was afraid that the king who by the acuteness of his understanding always observed some point not yet wholly defined, should, under the pretence of Yājñavalkya's promise to answer any question of the king, allure him to communicate to him all his knowledge S

३४ स वा एष एतस्मिन्स्वप्नान्ते रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्याय प्रतियोन्या द्रवति बुद्धान्तायैव ।

Having enjoyed bliss (1), wandered about and seen what is holy and sinful during his dream he proceeds again in the reverse order to the place of his birth the waking state

(1) The antecedent exposition (11 of the waking state of dream and profound sleep) serves only as an illustration (of the soul in its bondage and liberation) The following sections undertake to describe liberation and bondage themselves bondage being like the state of dream and waking and liberation like profound sleep The present section (34) seems to be an epilogue to recapitulate what has been said before about the nature of dream

११ तस्य च सुखं हि त्वं स्वप्नमात्रमत्रायः शरीरं आमा प्राप्ते
नात्रान्यायः उन्मथन्त्याति यत्र तदध्वोच्छ्रयः मयि ।

As (1) a well laden cart (2) moves on noisily so the embodied soul, directed by the omniscient soul (3) at the time when breathing its last

(1) Hence to the end of this Brāhmaṇa and the commencement of the next the worldly state of the soul is described To explain the first proposition that the soul proceeds from the body of which it is presently possessed to another body in the same manner as proceeds from dream to the state of waking an illustration is given —S

(2) Directed by the driver —S

(3) The supreme soul which is self shining light in its own nature —S

३६ स मीरुमगिनान न्येति जग्या वापतयता वाणिमान निगच्छति
तस्याम गोन्द्वर वा पिप्पल वा वन्यतात्प्रमुच्यत पवमनाय
पुन्य ण्योऽङ्गेभ्यः समुच्य पुन प्रतिन्याय प्रतियान्याद्वति
प्राणायैव ।

When it gains its subtle state (1), when it obtains its subtle state by old age or disease, then, as the fruit of the mango tree, or of the glomerate fig-tree, or of the holy fig tree becomes free from its bond (2), becomes free this Purusa from those members (3) and proceeds again (4) in the reverse order (5) to its birth-place for (the obtaining of) a body

(1) At what time does the soul attain this state, by what cause, in what manner, and for what end? The answer is given as follows The time is when man assumes the subtle body, the cause of it is either old age or disease, the manner is illustrated by number of similes to show the various ways in which the event may happen, and the end is the assuming of another body S'

(2) This Purusa who abides in subtle body S'

(3) From the eye and the other members of the body which he does not preserve as before in profound sleep (*vide* p 192) (12), by the agency of life S'

(4) As before, when quitting one body and assuming another S'

(5) In the order opposite to that of his entrance into the body S'

37 तद्यथा राजानमायान्तमुग्राः प्रत्येनसः सूतग्रामण्योऽन्नैः पानैरावसथैः
प्रतिकल्पन्तेऽयमायाययमागच्छतीत्येव हैवविदः सर्वाणि भूतानि
प्रतिकल्पन्त इदं ब्रह्मायातीदमागच्छतीति ।

As (1), on the approach of the king, men of violent deeds (2), (and) such as are addicted to every crime, chameleons and governors of villages stand prepared with food and drink and palaces, (saying,) he comes, he

approaches, so on (the approach of) the conscious one (3) all beings (1) stand prepared (sitting) this Brahman comes this Brahman approaches.

(1) But how can the Puruṣa build another body, himself having no power in absence of any assistants? The present section gives the answer —S

(2) Ugra either means people of a particular tribe or men of violent deeds —S

(3) I sayvid he who knows the fruit derived from work the worldly soul —S

(4) All beings such as Āditya upon whom the existence of body depends, and who render assistance to the organs for the performance of their work —S

३८ तस्या राजा प्रविशन्तुषु अयेन सृष्टान्ज्योऽग्नि-
मान्त्स्यः॥३९॥ अन्तराष्ट्रं सर्वं प्राणा अभिसमायन्ति
यत्र हृदयोऽङ्गुली भवति ॥

As when the king is desirous of coming men of violent deeds, (and) such as are addicted to every crime charioteers and governors of villages go to meet him so at the time of death all the organs (1) go to meet the soul, when breathing its last

(1) Speech and the rest —S

FOURTH BRAHMANA

1 न यत्रापि मानस्य न्येत्यमहाग्निं न्येत्यथैवमेत प्राणा
अभिसमायन्ति न यत्तान्तर्जोमात्रा समभ्याददानो हृदय

मेवान्ववक्रामति स यत्रैष चाक्षुषः पुरुषः पराङ्
पर्यावर्ततेऽयारूपज्ञो भवति ॥

When the soul (1), after having come to a state, where it has no strength (as it were) (2), comes to a state of unconsciousness, as it were (3), then the organs go to meet it. Having wholly seized those organs which are throughout resplendent with light (4), the soul enters the heart (5) When the Purusa dwelling in the eye (6), altogether returns, then (the soul) is unconscious of colour

(1) It has been declared, that the Puruṣa is liberated from his bodily members, at what time and in what manner this liberation takes place, is now more fully to be described S.

(2) No strength, the want of strength of the body is here transferred to the soul, although in reality it cannot be attributed to it S

(3) No consciousness, no power of reflection, as reflection also is the effect of the act of transferring, for to the soul neither reflection nor its absence can be ascribed, this sense is indicated in the text by the term "as it were" S.

(4) They are resplendent by their power of manifestation.--S

(5) The heart, the ether of the heart S.

(6) The Purusa, dwelling in the eye, is a part of Āditya (the deity of the sun), who for the benefit of the soul in its worldly function remains in the eye as long as life lasts After death he quits his office, and is reunited with Āditya —S

- 2 एकीभवति न पश्यतीत्यादुरेकीभवति न विदतीत्यादुरेकीभवति न
 रमयत इत्यादुरेकीभवति न श्रुतीत्यादुरेकीभवति न शृणाती
 त्यादुरेकीभवति न मनुत इत्यादुरेकीभवति न स्मृतीत्यादुरेकीभवति
 न विजागतीत्यादुस्तन्य इत्यन्य एतस्यात्र प्रयातत तेन
 प्रयोतत आत्मा निजाति चतुर्णे वा मूर्धा चान्येभ्यो वा
 शरीरदेशेभ्यस्तनुत्तामन्ति प्राणोऽनूत्तामन्ति प्रागमन्तामन्ति
 सर्वे प्राणा अनूत्तामन्ति स विज्ञाना भवति स विज्ञातमयान्व-
 वतामति त विद्यात्मना अनन्त्यामते ब्रह्मण च ॥

He is one (1) he does not see as it is said He is
 one he does not smell as it is said He is one he
 does not taste as it is said He is one he does not
 speak as it is said He is one he does not hear as it
 is said He is one he does not mind as it is said He
 is one he does not touch as it is said He is one he
 does not know as it is said The entrance to the heart
 becomes luminous (2) through this when thus illumi-
 nated the soul (3) departs (4) either from the eye or from
 the head or from other parts of the body When it
 departs life departs after it when life departs all the
 organs depart after it It is endowed with know-
 ledge (5) endowed with knowledge it departs Know-
 ledge (6) and work and the knowledge of (its) former
 (life) pervade it wholly

(1) With all his organs or they become one with
 the subtle soul

(2) Becomes luminous as in dream by the light of
 the soul —S

(3) The soul, characterised by knowledge, and placed in the subtile body S'

(4) From the eye, in order to obtain the world of Āditya, from the head to obtain that of Brahman, and so with regard to the other parts of the body according to man's good or evil actions S'

(5) Endowed with knowledge, viz, with such knowledge as it has in dream, which is a knowledge of impression referring to their respective objects And this knowledge is the effect of actions, not of the soul S'

(6) Knowledge, which is enjoyed, such as refers to the soul, which is prohibited, such as looking at a naked woman, which is not enjoyed and not prohibited, knowledge of different objects The same classification applies to work Ā. G

3. तद्यथा तृणजलायुक्ता तृणस्यान्त गत्वान्यमोक्रममोक्रान्यात्मानमुपस२हरत्येवमेवायमात्मेद२ शरीरं निहत्याविद्या गमयित्वान्यमोक्रममोक्रान्यात्मानमुपस२हरति ॥

As a leech when arrived at the top of a blade of grass, in order to gain another place of support, contracts itself, so the soul, in order to gain another place of support, contracts itself, after having thrown off this body and obtained (that state of) knowledge (1)

(1) Which is founded upon impressions as in a dream

4 तद्यथा पेशस्कारी पेशसो मात्रामुपादायान्यन्नवतर कल्याणतर२ रूपं तनुत एवमेवायमात्मेद२ शरीरं निहत्याविद्या गमयित्वान्यन्नवतरं कल्याणतर२ रूपं कुरुते पितृ वा गान्धर्व वा दैवं वा प्रजापत्यं वा ब्राह्मं वान्येषा वा भूतानाम् ॥

As a goldsmith taking a piece of gold forms an other shape which is more new and agreeable so throwing off this body and obtaining (that state of) knowledge the soul forms a shape which is more new and agreeable either suited to the world of the fore fathers or of the Gandharvas or of the gods or of Prajāpati or of Brahma or of the other beings

5 स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमय प्राणमयश्चक्षुमय श्रोत्रमय पृथिवीमय आपोमयो वायुमय आकाशमयस्तेजोमयोऽ तेनोमय काममयोऽकाममय क्रोधमयोऽक्रोधमयो धम्मयोऽधम्ममय सवमनस्तचदतदिदमनोऽनोमन इति यत्राकारी यत्राचारी तत्रा भवति साधुकारी साधुभवति पापकारी पापो भवति पुण्य पुण्येन कर्मणा भवति पाप पापेन । अत्रो यत्त्वादु काममय एवाय पुरुष इति स यत्राकामो भवति तत्तत्तुभवति यत्तत्तुर्भवति तत्कर्म कुरुते यत्कर्म कुरुते तन्मिसपचते ॥

This soul (1) —which is Brahman (2) which resembles knowledge (3) mind, life (4) eye (5) ear, earth (6), water air ether light not light (7), desire, not desire (8) wrath not wrath virtue not virtue (9) which resembles all, which is this which is not this —becomes as are its work (10) and conduct He whose works are good becomes good he whose works are evil becomes evil By holy works one becomes holy by evil works, evil Likewise (others) say (11) this Puruṣa has the nature of desire As his desire so is his resolve as his resolve so is his work as his work, so is his reward (12)

(1) The soul, which proceeds from the bodily state to another S'

(2) Brahman in his true nature

(3) Intellect

(4) The five vital functions.

(5) By the perception of colour, and thus it resembles the other organs by the perception of their objects.

(6) By the assuming of an earthly body S'

(7) Light, by assuming the body of a god, not light, by assuming the body of a brute, etc --S'

(8) When discovering, that a desire is wrong S'

(9) Through desire and wrath, etc, man becomes vicious or virtuous, no action being possible without previous desire, by the performance of good or bad actions he becomes all, as the world in its manifested state is the effect of virtue and vice --S'

(10) Works, which are expressly enjoined or prohibited, conduct which is not expressly enjoined, or prohibited

(11) It is true, that vice and virtue are the causes of worldly existence, provided they are preceded by desire, etc S

(12) Therefore is desire the root of the whole world S'

6. तदेव श्लोको भवति । तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निष्कृतमस्य । प्राप्यान्तं कर्मणस्तस्य यतिकचेह करोत्ययम् । तस्माच्छ्लोकात्पुनरैत्यस्मै लोकाय कर्मण इति नु कामयमानोऽथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति ब्रह्मैव सन्ब्रह्माप्येति ॥

Here applies this memorial verse, He who is attached (1) (to worldly objects), obtains by means of

work the object to which his mind is the cause is attached Having arrived at the last (effect) of the work which he here performs he comes from that world again to this world in consequence of (his) work Thus he who desires (wanders from world to world) But the organs of him who does not desire (2), who has no desires who is beyond desires, whose desires are satisfied whose desire is the soul do not depart (from the body) (3) Being even Brahman (4) he obtains Brahman (5)

(1) Has a desire to obtain any object

(2) For he who does not desire does not act —S

(3) There being no cause for it —S

(4) In this world although yet remaining in the body —S

(5) After his death —S

7 तदेयं श्लोका भवति । यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि
 श्रिता । अत्र मर्त्योऽमृतो मनस्य ब्रह्म समस्तुत इति ।
 तद्यथाहिनिल्वयनी वल्मीके मृता प्रयस्ता शयात्प्रमेवेत्
 शरीरं शैतेऽप्यामशरीराऽमृत प्राणो ब्रह्मेव तेज एव सोऽह
 भगवते सहस्र ददामीति होवाच जनको वेदेह ॥

Here applies this memorial verse,— When all desires dwelling in the heart (1) have been quitted then the mortal becomes immortal (2) (then) he enjoys here (3) Brahman 'As the slough of a snake as (something) dead is abandoned on an ant hill, so is this body (by the soul) Then this uncorporeal, immortal

life (4) is even Brahman, even light" (5). "I will give thee, O Venerable, a thousand (cows)," said Janaka, the king of the Videhās

(1) In intellect

(2) The desires which refer to what is not the soul, characterised by ignorance, are death, by separation from death, immortality ensues S'

(3) In this body —S'.

(4) Life means here Brahman, the supreme soul

(5) The self-shining light of the soul, by which the world is manifested

8. तदेते श्लोका भवन्ति । अणुः पन्था विततः पुराणो माश्
स्पृष्टोऽनुवित्तो मयैव । तेन धीरा अपि यन्ति ब्रह्मविदः स्वर्गं
लोकमित ऊर्ध्वं विमुक्ताः ॥

"Here apply these memorial verses (1), "The narrow (2), wide-extended (3), ancient (4) road is touched by me, fully obtained by me On this (road) proceed (5) also the (other) sages who know Brahman, to heaven (6), to (their) place, when liberated from this body.

(1) The following S'lokas are intended to explain more fully the view, obtained in the Mantra Brāhmaṇa, that liberation ensues for him whose only object of desire is the soul and who has the knowledge of Brahman S'

(2) Narrow from the difficulty in discovering it - S'

(3) Instead of vitata (wide extended) another reading, mentioned by S', is vitara (which causes man to turn from the common road to Brahman)

(4) Because it is taught by the eternal Śruti —S

(5) Proceed to obtain liberation the effect resulting from the knowledge of Brahman —S

(6) Heaven means here the supreme Brahman —S

१ तस्मिन्मुक्त नीलमाद् पिङ्गलं हृदि लोहितं च । एष
पन्था मक्षगा हानुवितस्तेनेति ब्रह्मविपुष्यकृतनसश्च ॥

Here (in this dissent) (1) (Some) call it white some blue, some yellow, or green or red (2) The road is fully penetrated by Brahman On this (road) proceeds he who knows Brahman who has been a door of good (3) whose nature is like light

(1) Among those who are desirous of liberation —S

(2) They consider the road either to be those vessels like *Susumna* which from the juice they contain (*vide* p 227 and *Chh U* 8 6 1) are white etc or to be the same with the path that leads to *Āditya* But Brahman is different from any of those colours the road which leads to him bears no relation to the world those therefore who proceed by any particular road as by the eye, the head or any other part of the body gain the world of Brahman etc, but not liberation which is only gained by knowledge of Brahman —S

(3) Who has been a door of good thus I translated in accordance with S's correct remark that he has been so in a former time before he attained perfect knowledge as on its attainment every desire has ceased to exist

10 अन्व तम प्रविशन्ति येऽविद्यामुपासते । ततो भूय इव ते तमो य
उ विद्याया रता ॥

Those who worship ignorance (1) enter into gloomy darkness (2) into still greater darkness those who are devoted to knowledge (3)

(1) Those who worship any objects different from the object of knowledge, that is to say, are those who are engaged in action S'

(2) Darkness means any place where the nature of the soul is unknown S'

(3) Knowledge, which has reference to the objects of ignorance, even the knowledge of the three Vedas as they are intended for the performance of work S *Vide Vāj S U 9* (B I vol. 15, p 73 note), where the same S'loka occurs

11. अनन्दा नाम ते लोका अन्धेन तमसावृताः । तास्ते प्रेत्यामि-
मिच्छन्त्यविद्वान्सोऽबुधो जनाः ॥

To the so-named blissless (1) worlds, covered with gloomy darkness, go all the people, when departing (from this world) who are ignorant, unintelligent (2).

(1) This passage is similar to that in Vāj S, 3, where instead of "blissless" the term "godless" occurs.

(2) Who are incapable of comprehending the soul. S'.

12 आत्मान चेद्विजानीयादयमस्मीति पूरुषः । किमिच्छन्कस्य कामाय
शरीरमनुसंज्वरेत् ॥

If one knows (1) the soul (2) so as to comprehend it as his own self, then for what desire or for whose wish should he suffer the ills of the body ?

(1) To extol the knowledge of the soul, the text declares that he who has this knowledge is exempt from bodily ills Ā G

(2) The supreme soul as his own self.

13 यस्यानुचितं प्रसिद्धं वा जितं दिने मह्यं प्रति । स विश-
कृतं हि तस्य यथा तस्य लोकः त उ लोकः ॥

He whose soul penetrated (and) illumined by the supreme (Brahman) has entered this (body) which abounds with doubts and perplexities is the creator of the universe for he is the lord of all he is the place of it he is even the place (1)

(1) One soul of all - 5

14 ईदं तत्तावत् विमर्शयन् तं चैश्वर्यं विदित्वा । ये तद्दिदुर्मु-
क्षान् मरणं विदन् दुःखं विदन्ति ॥

Being here (1) we know perhaps (Brahman) if we do not know him if there be ignorance (of him) then great calamity (2) (ensues) Those who know him become immortal as all others undergo even unhappiness

(1) That one who knows Brahman has obtained highest object of life is not only proved by the Sruti but also by his own experience —Ā G

(2) Calamity by being subject to endless transmigrations from one body to another —S Vide a similar passage in Kena U 2 3

15 यदेतद्युगं यावत् देवमस्मात् । ईदं भूतमन्यत् ततो विदु-
गुणतः ॥

When a person beholds (his own) soul as god, as the true Ruler of what was and what is to be, then he does not wish to conceal (his self) from him (1)

(1) From the Ruler, for all persons who perceive themselves different from him wish to conceal themselves from God S'

16 यस्माद्वर्क्संवत्सरोऽहोमिः परिवर्तते । तद्देवा ज्योतिषा ज्योति-
रायुर्होपासतेऽमृतम् ॥

Adore him, ye gods, after whom (1) the year by rolling days is completed, the light of lights, as the immortal life.

(1) Ruler, *Vide* Kath U , 6, 3 and Taitt. U , 2, 8

17. यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः । तमेव मन्य आत्मानं
विद्वान्ब्रह्मामृतोऽमृतम् ॥

I, the wise, immortal comprehend as the immortal Brahman, the soul upon which the five (kinds of) beings (1) and the ether (2) are founded.

(1) *Viz* , the Gandharvas, the fore-fathers, the gods, the Asuras and the Rākṣasas, or the five castes, including the Nīṣādas S'.

(2) The ether upon which every thing is woven and rewoven. S'

18. प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्र मनसो ये मनो विदुः ।
ते निचिक्चुर्ब्रह्म पुराणमग्र्यम् ॥

Those who know him as the life of life, the eye of the eye, the ear of the ear (1), (and) the mind of the mind, have comprehended the old, before existing Brahman

(1) For by themselves without the light of Brahman or all these organs inanimate like a tree or a clod of earth —S' Vide a similar passage in Kona U 1 2 Kaṭha U 6 2 and Taitt U 2 8

19 मनमैवानुद्भूत्य नेह नानास्ति किंचन । मृत्यो स मृत्युमाप्नोति य
इह नानव पश्यति ॥

By the mind is he to be seen (1) in him there is no variety Whoever sees variety in him, proceeds from death to death (2)

(1) Kaṭha U 4 11 Svet 4 17

(2) Vide a similar passage in Kaṭha U 4 10 and 11

20 एकधैवानुद्भूत्यमेतन्प्रमेय ध्रुवम् । विज पर आकाशादज आत्मा
महाध्रुव ॥

In one manner (only) (1) is to be seen (the being) which cannot be proved (2), which is eternal without spot (3) higher than the other (4), unborn (5) the great eternal soul

(1) That is to say in an uniform manner without any distinction

(2) It cannot be proved because it is without difference uniform for proof is only possible by means of another thing but Brahman is one and there is nothing beside him Here appears to be a contradiction —it cannot be proved and yet it is known that is to say it cannot be comprehended by proof This objection however has here no force because the prohibition refers to the relation between proof and object of proof concerning common things but has no authority respecting the Śruti —S'

(3) Without virtue or vice S'

(4) The ether signifies unmanifested state of the world, and "higher" either more subtle or more pervading S'

(5) Unborn, by this epithet all other modifications are excluded, because every thing must have first an origin before it can have any relation. S'.

21. तमेव धीरो विज्ञाय प्रज्ञा कुर्वीत ब्राह्मणः । नानुध्यायाद्बहुञ्छब्दान्वाचो
विश्लापनं हि तदिति ॥

Knowing (1) him let the wise Brāhmana form his notion after him, let him not meditate on many sounds (2); for words are embarrassing

(1) Knowing, according to the instruction of the teacher and the Sāstra

(2) Because plurality is forbidden, and it is said "By Om" meditate on the soul S'.

22 स वा एष महाजन आत्मा योय विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय
आकाशस्तस्मिञ्छेते सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः स
न साधुना कर्मणा भूयान्नो एवासाधुना कनीयानेप सर्वेश्वर एष
भूताधिपतिरेष भूतपाल एष सेतुर्विवरण एषा लोकानाममभेदाय
तमेत वेदानुवचनेन ब्राह्मणा विविदिपन्ति यजेन दानेन तपसा-
नाशकैर्नतमेव विदित्वा मुनिर्भवति एतमेव प्रव्राजिनो लोकमिच्छन्तः
प्रव्रजन्ति एतद्ग र्म वेतत्प्रर्वे विद्वांसः प्रजा न कामयन्ते कि
प्रजया कर्गिण्यामो येना नोऽयमात्माऽय लोक इति ते ह स्म पुत्रै-
पगायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाय भिक्षाचर्य
चरन्ति या तेव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकै-
षणांमे ह्येते एषणे एव भवतः । स एष नेति नेत्यत्मागृह्यो नहि

मृतेऽपि न हि शीयतेऽसङ्गा न हि सन्त्यतऽमितो न व्यथत न
 निवत्येतदुद्देवने न तस्त इत्यत पाप इत्यमितं यत्प्राप्य तत्
 स्वप्नित्युभ उद्देवो ण्ते तस्मिन् नैव फलं कुरुते तपत ॥

This great (1) unborn soul is the same which abides as the intelligent (soul) in all living creatures the same which abides as ether (2) in the heart in him it sleeps it is the subduer of all the (3) Ruler of all, the sovereign lord of all it does not become greater by good works nor less by evil work It is the Ruler of all, the sovereign lord of all beings (4) the Preserver (5) of all beings the bridge (6) the Upholder of the worlds (7) so that they fall not to ruin In accordance with the word of the Vedas (8) the Brahmanas (9) desire to comprehend him by sacrifice (10) gift ascetic work (11) and subduing of desires (12) One who knows him thus becomes a Muni (13) Desiring him as (their) place the wandering mendicants wander about (14) This is indeed the cause of the state of wandering (mendicant) that the ancient sages did not desire offspring (15) (thinking by themselves) —What shall we do by means of offspring Those to whom, (like) us (16) the soul (17) is the (supreme) place lead the life of a religious mendicant, after they have abandoned the desire for a son the desire for wealth and the desire for (heavenly) places, for the desire for a son is the same as the desire for wealth the desire for wealth is the same as the desire for (heavenly) places for both are even desires The soul (18) which is not this nor that, nor aught else,

is intangible, for it cannot be laid hold of, it is not to be dissipated, for it cannot be dissipated, it is without contact, for it does not come into contact, it is not limited, it is not subject to pain nor to destruction, those (19) two do verily not subdue him, therefore (he does not say.) I have done evil, or I have done good. He subdues them both, neither good nor evil deeds agitate him

(1) Bondage and liberation, together with their causes, have been described in the Mantras, Brāhmanas, and Ślokas, again, the nature of liberation has been fully explained. The present section has the object to show the relation which the whole Veda bears to the knowledge of the supreme Brahman S'

(2) Ether, the abode of intellect and knowledge, or it may be, according to S', the ether, abiding in the internal organ at the time of profound sleep, that is to say, the supreme soul without attributes, whose nature is knowledge, his own nature. In this his own nature, or in the supreme soul which is called ether, he sleeps

(3) Of Brahmā, Indra, etc S'

(4) From Brahman down to inanimate matter S'

(5) Of the rules of the castes and orders, etc S'

(6) *Vide* Chh U., 8, 4

(7) From the earth up to the Brahma world --S'

- (8) That is to say, Mantras and Brāhmanas S'

(9) The Brāhmanas indicate here the three first castes, for there is no difference between them with regard to knowledge S'

(10) Sacrifice, or ceremonial work in general, although not a direct means of producing the knowledge of Brahman,

is necessary to purify the mind when the mind is so purified knowledge is possible no obstacle opposing it —S'

(11) Ascetic work as the Cāndrāyana says S' which is a kind of fasting for the expiation of sin

(12) Literally abstaining from food The three first obligations (sacrifice gift and ascetic work) include all the permanent works enjoined by the Vedas and the last (fasting) on abstaining from desires By those means a desire to comprehend the soul is produced —S'

(13) Muni mananāt muni a Yogi who while yet alive has obtained liberation —S'

(14) That is to say they have abandoned all works —S'

(15) Offspring indicates work and the knowledge of the inferior Brahman as the cause of obtaining the three external worlds —S'

(16) Like us who have the true knowledge of the soul —S'

(17) In its own nature

(18) If it be admitted that the soul is the place why is there a means required for obtaining it and for what reason is the state of wandering mendicant necessary since it is said work should not be entered upon? The answer is the soul for whose desire one should enter the state of wandering mendicant has no connection with works Why? It evidently follows from such negations as it cannot be seized Because the soul thus comprehended *viz* independent of work cause and effect free from every worldly attribute beyond every desire not possessed of grossness and the like attributes unborn undecaying immortal beyond fear like a lump of rock salt of one uniform nature which is knowledge a self shining light one alone without duality without beginning without end not within not without because this is established by the Śruti and by discussion especially by the conversation between Janaka

and Yājñavalkya, therefore, it is also established, that no work is entered into, if the soul be thus comprehended S'.

(19) Sin and virtue

23. तदेतद्ब्रुवाभ्युक्तम् । एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् । तस्यैव स्यात्पदवित्तं विदित्वा न लिप्यते कर्मणा पापकेनेति तस्मादेवविच्छान्तो दान्त उपरतस्तिष्ठतिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति सर्वमात्मानं पश्यति नैन पाप्मा तरति सर्वं पाप्मानं तरति नैन पाप्मा तपति सर्वं पाप्मानं तपति विपापो विरजोऽविचिकित्सो ब्राह्मणो भवत्येष ब्रह्मलोकः सम्राडेनं प्रापितोऽसीति होवाच याज्ञवल्क्यः सोऽहं भगवते विदेहान् ददामि मा चापि सह दास्यायेति ॥

The same (1) is said in the following Rk, "The eternal greatness of the Brāhmana is neither increased by work (2), nor diminished (3) Let him even know the nature of that (greatness) , knowing that (greatness), he is not stained by evil work (4) Therefore one who thus knows, who has subdued his senses (5), who is calm (6), free from all desires, enduring (7), and composed in mind (8), beholds the soul in the soul alone, beholds the whole soul, sin does not subdue him, he subdues sin, sin does not consume him, he consumes sin (9) He is free from sin, free from doubt, he is pure, he is the (true) Brāhmana, this is the (true) world of Brahman, O king of kings," thus spoke Yājñavalkya "I will give thee, O Venerable, the kingdom of the Videhās, and my own self, to become thy slave."

(1) The same which has been said in the Brāhmaṇa is also declared in a Mantra —S

(2) By good work

(3) By evil work

(4) Or exalted by good work

(5) The external senses —S

(6) Who has overcome the desires of the internal organ —S

(7) Capable of bearing such opposite agents as hunger and thirst heat and cold etc —S

(8) Having fixed his attention upon one point only —S

(9) He consume sin by the fire of the knowledge of the soul —S

24 स वा एष महानन आत्मानादो वसुदानो जिन्दते वसु य एव वेद ॥

This soul (1) is great unborn, the consumer of food (2) the giver of wealth Whoever thus knows, obtains wealth

(1) That is to say the soul whose nature has been explained in the conversation between Janaka and Yājñavalkya —S

(2) Abiding in all beings consuming every food

25 स वा एष महानज आत्मानराऽमरोऽमृताऽभयो ब्रह्माभय वै ब्रह्माभयं हि वै ब्रह्मा भवति य एव वद ॥

This (1) great unborn undecaying immortal fearless soul is Brahman Brahman is verily fearless

he who thus knows becomes verily the fearless-Brahman.

(1) The meaning of the whole Āranyaka is expressed in the present section S'

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FIFTH BRĀHMANA (1)

1 अथ ह याज्ञवल्क्यस्य द्वे भार्ये वभूवतुर्मेत्रेयी च कात्यायनी च तयोर्ह
मेत्रेयी ब्रह्मवादिनी वभूव स्त्रीप्रज्ञैव तर्हि कात्यायन्यथ ह याज्ञ-
वल्क्योऽन्यद्वृत्तमुपाकरिष्यन् ॥

Yājñavalkya then had two wives, Maitreyī and Kātyāyanī Among them, Maitreyī was fond of discussing the nature of Brahman, Kātyāyanī wise in the duties of a house-wife Yājñavalkya was desirous of attaining another order superior (to that of householder)

(1) The present Brāhmana, with the exception of the first section and part of the fourteenth and fifteenth sections, is a literal repetition of the fourth Brāhmana in the second chapter, *vide* pp 235-244 Saṅkara's explanation of this circumstance is ingenious, although somewhat strained We give it here in order that the reader may judge for himself The nature of Brahman has been determined in the Madhukāṇḍa, the principal part of the Śāstra, and also in the Brahmakāṇḍa Again it has been thoroughly sifted by discussion in the Yājñavalkyakāṇḍa, which is the principal part as to the method by which that knowledge is acquired And lastly, it has been declared after full discussion by means of the relation between disciple and teacher in the fourth chapter. The Maitreyī Brāhmana

serves there to show the conclusion after the manner of the logicians who define a conclusion to be 'the repetition of the proposition because the reason has been stated' (Nyāya Sūtras 1 38) The proposition here referred to is that the knowledge of Brahman when accompanied with the renunciation of the world is the means by which immortality is attained

2 मैत्रेयाति होमाय यावत्स्यस्य प्रव्रियन्त्या अमृतमस्यात्स्यानामस्मि
हन्त तेऽनया कात्यायन्यात्त कात्यागीति ॥

'Maitreyi said Yājñavalkya 'Behold I am desirous of quitting this order for that of a wandering mendicant therefore let me divide (my property) amongst thee and Kātyāyana there

3 सा होमाय मैत्रेया यन्नु म इय मया मया पृथिवी दत्ता पूणा
स्यात्स्या न्या तेनामृताहा नति तति होमाय यावत्स्यस्यो
यर्थोपकरणता नास्ति तत्र त जीवितं न्यामृतत्वस्य तु
नास्ति वित्तनति ॥

Maitreyi said,— If O Venerable this whole world with all its wealth were mine could I become immortal thereby? Yājñavalkya said, "By no means Like the life of the wealthy thy life might become by wealth, however, there is no hope of (obtaining) immortality

4 सा होमाय मैत्रेया येनाह नामृता स्या किमह तन कुया यदव
भगवान्वेद तदेव म विब्रूहीति ॥

Maitreyi said — Of what use would be wealth to me, if I did not become thereby immortal Tell me, O

Venerable, any (means of obtaining immortality) which thou knowest."

5. स होवाच याज्ञवल्क्यः प्रिया वै खलु नो भवती सती प्रियमेव वदस्व तर्हि भवत्येतद्व्याख्यास्यामि ते व्याचक्षाणस्य ते मे निदिध्यासस्वेति ॥

Yājñavalkya said, "Behold, (thou wast) dear to us before (and now) sayest thou what is dear Come, sit down, I will explain to thee (the means of obtaining immortality), endeavour to comprehend my explanation."

6 स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति न वा अरे जाययै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति न वा अरे पशूनां कामाय पशवः प्रिया भवन्त्यात्मनस्तु कामाय पशवः प्रिया भवन्ति न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति न वा अरे वेदानां कामाय वेदाः प्रिया भवन्त्यात्मनस्तु कामाय वेदाः प्रिया भवन्ति न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्म-

नन्तु कामाय सर्वं प्रिय भवति आत्मा वा अरे न्त्य श्रोतव्यो
मन्तव्यो निदिध्यासितव्यो मैत्रेयात्मनि खल्वरे दृष्टे श्रुते मते
विज्ञात इदं सर्वं चिन्तितम् ॥

He said,—“Behold, not indeed for the husband's sake the husband is dear (to the wife) but for the sake of the self is dear the husband Behold not indeed for the wife's sake the wife is dear (to the husband) but for the sake of the self is dear the wife Behold not for the sons' sake the sons are dear (to the parents) but for the sake of the self are dear the sons Behold not for the property's sake property is dear (to one) but for the sake of self is property dear Behold, not for the Brāhman's sake the Brāhman is dear but for the sake of self is dear the Brāhman Behold, not for the Kṣātrīya's sake is the Kṣātrīya dear but for the sake of the self is dear the Kṣātrīya Behold, not for the world's sake the worlds are dear, but for the sake of the self are dear the worlds Behold not for the gods' sake the gods are dear, but for the sake of the self are dear the gods Behold not for the Vedas' sake are the Vedas dear but for the sake of the self are dear the Vedas Behold not for the elements' sake the elements are dear, but for the sake of the self are dear the elements Behold not for the sake of the universe the universe is dear but for the sake of the self is dear the universe Behold the self is verily to be seen heard minded (and) meditated upon Behold O Maitreyī, by seeing hearing minding knowing the self all this universe is comprehended

- 7 ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद क्षत्र तं परादाद्योऽन्यत्रात्मनः
क्षत्रं वेद लोकास्त परादुर्योऽन्यत्रात्मनो लोकान्वेद देवास्तं परा-
दुर्योऽन्यत्रात्मनो देवान्वेद वेदास्त परादुर्योऽन्यत्रात्मनो
वेदान्वेद भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद सर्वं तं
परादाद्योऽन्यत्रात्मनः सर्वं वेदेदं ब्रह्मेद क्षत्रमिमे लोका इमे देवा
इमे वेदा इमानि भूतानीदं सर्वं यदयमात्मा ॥

“The Brahman should disown a person, who considers the Brahman caste as something different from his self, the Ksattrā should disown a person, who considers the Ksattrā caste as something different from his self the world should disown a person who considers the world as something different from his self, the gods should disown a person, who considers the gods as something different from (his) self, the elements should disown a person who considers the elements as something different from (his) self, the universe should disown a person, who considers the universe as something different from (his) self. This (own) self is this Brahman, this Ksattrā, these worlds, these gods, these elements, is this universe

8. स यथा दुन्दुभेर्हन्यमानस्य न बाह्याच्छब्दाच्छ्रुत्याद्ग्रहणाय
दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥

“As a person, when a drum (unseen by him) is beaten, is unable to perceive the sounds proceeding from it (as sounds of a drum), but on the perception of the drum the sound of a drum beaten is perceived.

9 स यथा शङ्खस्य ध्यायमानस्य न बाध्याञ्छ्रुत्यादप्रहणाय
शङ्खस्य तु ग्रहेण शङ्खस्य वा शङ्खो गृहीत ॥

As a person, when a shell (unseen by him) is blown is unable to perceive the sounds proceeding from it (as sounds of a shell) but on the perception of the shell the sound of a shell blown is perceived

10 स यथा वाणाये वाद्यमानायै न बाध्याञ्छ्रुत्यादप्रहणाय वीणाये
तु ग्रहेण वीणाना न्य वा गानो गृहीत ॥

' As a person, when a flute unseen to him is played, is unable to perceive the sounds proceeding from it but on the perception of the flute the sound of a flute played is perceived

11 स यथाद्रव्योष्मेरभ्याहितस्य पृथग्भूमा विनिश्चरन्त्येव वा अरस्य महतो
भूतस्य निश्चसितमेतद्यत्नवेन यदुर्वेद सामवेदोऽयमाङ्गिरस
इतिनास पुराण विद्या उपनिषद् श्लोका सूत्राण्यनुव्याख्यानानि
व्याख्यानानीष्टं द्रुतमाशित पायितमय च लोक परश्च लोक
सत्राणि च भूतान्यस्यैतानि सत्राणि निश्चसितानि ॥

' As from fire made of damp wood, proceed smoke, sparks etc of various kind thus, behold the breathing of this great being is the Rg Veda, the Yajur Veda the Sāma Veda the Atharva and Āngirasa the narratives, the doctrines on creation the science the Upaniṣads the memorial verses, the aphorisms, the explanation of tenets the explanation of mantras—all these are his breathing

12. स यथा सर्वासामपाः समुद्र एकायनमेव सर्वेषां स्पर्शानां त्वगेकायनमेव सर्वेषां गन्धानां नासिके एकायनमेव सर्वेषां रसानां जिह्वैकायनमेव सर्वेषां रूपाणां चक्षुरेकायनमेव सर्वेषां शब्दानां श्रोत्रमेकायनमेव सर्वेषां संकल्पानां मन एकायनमेव सर्वासां विधानां हृदयमेकायनमेव सर्वेषां कर्मणां हस्तावेकायनमेव सर्वेषामानन्दानामुपस्थ एकायनमेव सर्वेषां विसर्गाणां पायुरेकायनमेव सर्वेषामध्वना पादावेकायनमेव सर्वेषां वेदानां वागेकायनम् ॥

“As the only site of the waters is the sea, thus the only site of every touch is the skin, thus the only site of every taste the tongue, thus the only site of every smell the nose, thus the only site of every colour the eye, thus the only site of every sound the ear, thus the only site of every determination the mind, thus the only site of every knowledge the heart, thus the only site of every act the hands, thus the only site of every pleasure the organ of generation, thus the only site of every evacuation the anus, thus the only site of every motion the feet, thus the only site of every Veda, speech.

13. स यथा सैन्धववनोऽनन्तरोऽबाह्यः कृत्स्नो रसधन एवैवं वा अरेऽयमात्माऽनन्तरोऽबाह्यः कृत्स्नः प्रज्ञानवन एवैतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥

“As a piece of salt, when thrown into water, is dissolved into mere water, and none is capable of

शासनासि मेत्रेय्येतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो
विजहार ॥

“For where there is, as it were, duality, there sees another another thing, there smells another another thing, there tastes another another thing, there speaks another another thing, there hears another another thing, there minds another another thing, there touches another another thing, there knows another another thing, but how does one, to whom all has become mere soul, see any thing, how smell any thing, how taste any thing, how speak any thing, how hear any thing, how mind any thing, how touch any thing, how know any thing? How should he know him by whom he knows this all? This soul is not this, nor aught else, it is unseizable, for it cannot be seized, it is not scattered, for it cannot be scattered, it is without contact, for it comes not into contact; it is without colour, it is not subject to pain or destruction. How should one know the knower? In this manner art thou instructed. So far, O beloved Maitreyī, extends in truth immortality” Having said thus, Yājñavalkya went to the forest.

SIXTH BRĀHMAṆA

1 अथ वरुणः पौतिमाप्यात्पौतिमाप्यो गौपवनाद्रौपवनः पौतिमा-
प्यात्पौतिमाप्यो गौपवनाद्रौपवनः कौशिकात्कौशिकः कौण्डि-

न्यात्कोष्ठिन्य आठितल्याच्छाठिडल्य कौशिकात्र गौतमात्र
गौतम ॥

Next follows the school commencing from Pautimishya (1) Pautimāshya succeeded Gaupavana — Gaupavana, Pautimāshya, — Pautimashya Gaupavana — Gaupavana, Kausika, — Kausika Kaundinya, — Kaundinya Sāndilya — Sāndilya Kausika and Gautama — Gautama

(1) Two more lists of teachers are given in this Upanishad at 4 6 and 6 2

८ अग्निवेश्यादाग्निवेश्यो गार्ग्याद्गार्ग्या गार्ग्याद्गार्ग्यो गौतमाद्गौतम
सैतत्रात्सैतत्र पाराशरायणात्पाराशरायणो गार्ग्यायणाद्गार्ग्यायण
उद्दालकायनादुद्दालकायनो जात्रालायनाज्जात्रालायनो माध्यन्ति
नायनान्माध्यन्दिनायन सौकरायणात्सौकरायण काषाय
णात्काषायण मायकायनात्सायकायन कौशिकायने कौशि-
कायनि ॥

Āgniveśya—Āgniveśya (1) Gārgya — Gārgya a
Gārgya—Gārgya Gautama — Gautama Satava — Sai
tava Pārāsaryāyana — Pārāsaryāyana Gārgyāyana —
Gārgyāyana Uddālakāyana — Uddālakāyana Jābālā
yana — Jābālāyana Mādhyandināyana — Mādhyandinā-
yana, Saukarāyana — Saukarāyana Kāṣāyana — Kāṣā
yana Sīyakāyana, — Sīyakāyana Kausikāyana — Kausi
kāyana

(1) From Āgniveśya to Kausikāyana the names of teachers differ from those given in 4, 6 2

3. धृतकौशिकाद्धृतकौशिकः पाराशर्यायणात्पाराशर्यायणः पाराशर्या-
 त्पाराशर्यो जातूकण्यजातूकण्य आसुरायणाच्च यास्का-
 चासुरायणैववणेचैववणिगेपजद्वनेगेपजद्वनिगामुरेगामुर्गिर-
 द्वाजाद्वारद्वाज आत्रेयादात्रेयो माण्डेर्माण्डिर्गौतमाद्रौतमो गौतमा-
 द्रौतमो वात्स्याद्यात्स्य. शाण्डिल्याच्छाण्डिल्यः कशोर्या-
 त्काप्यात्कैशोर्यः काप्यः कुमारहारितात्कुमारहारिता गालवा-
 द्गालवो विदर्भीकौण्डिन्याद्विदर्भीकौण्डिन्यो वत्सनपातो वाभ्रवा-
 द्दत्सनपाद्वभ्रवः पथः सौभगात्पन्थाः सौभगेऽयस्यादाङ्गिरसाद-
 यास्य आङ्गिरस आभूतेस्त्वाष्ट्रादाभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्रादि-
 श्वरूपस्त्वाष्ट्रोऽश्विभ्यामश्विनौ दधीच आथर्वणादथर्वण्ड्वाथर्वणो
 दैवादथर्वाद्वैवो मृत्यो. प्राध्वस्सनान्मृत्युः प्राध्वस्सनः प्रध्वस्-
 सनात्प्रध्वस्सन एकर्षेरेकर्षिर्विप्रचित्तेर्विप्रचित्तिर्व्यष्टेर्व्यष्टिः सना-
 रोः सनारुः सनातनात्सनानातनः सनगात्सनगः परमेष्ठिनः
 परमेष्ठी ब्रह्मणो ब्रह्म स्वयमुब्रह्मणे नमः ॥

Ghrtakausika, Ghrtakausika, Pārās'aryāyana, Pārās'aryāyana, Pārās'arya, Pārās'arya, Jātūkarnya, Jātūkarnya, Āsurāyana and Yāska, Āsurāyana Straivani, Straivani, Aupajanghani, Aupajanghani, Āsuri, Āsuri, Bhāradvāja, Bhāradvāja, Ātreya, Ātreya, Mānti, Mānti, Gautama, Gautama, Gautama, Gautama, Vātsya, Vātsya, Sāndilya, Sāndilya, Kaisorya Kāpya, Kaisorya Kāpya, Kumārahārta, Kumārahārta, Gālava Gālava, Vīdarbhī Kaundinya, Vīdarbhī Kaundinya, Vatsanapāt Bābhava, Vatsanapāt Bābhava, Pathāh Saubhara, Panthāh Saubhara-Ayāsyā Āngirasa, Ayāsyā Āngirasa, Ābhuti Tvāstra, Ābhuti Tvāstra, Visvarūpa Tvāstra, Visvarūpa Tvāstra,

the two Asvins,—the two Asvins, Dīdhiṁ Atharvana —
 Dīdhyann—Atharvana, Atharva Daiva —Atharva
 Daiva Mṛtyu Prādhvamsana,—Mṛtyu Prādhvam
 sana Prādhvamsana —Prādhvamsana Ekasṛṣi —Ekasṛṣi,
 Vipracitti —Vipracitti Vyasṛi —Vyasṛi, Śanaru —
 Śanāru Śanātana —Sanātana Śanaga,—Śanaga, Para
 meṣṭhi —Parameṣṭhi, Brahman (1)—Brahman is the
 self existent salutation to Brahman

(1) Parameṣṭhi denotes Virt and Brahman Hiranya
 grabha —S

FIFTH CHAPTER

FIRST BRĀHMANA

1 ॐ पूर्णमिदं पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥ पूर्णस्य पूर्णमादाय
पूर्णमेवावशिष्यते ॥ ॐ ३ ख ब्रह्म ख पुराण वायुरं खमिति
ह स्माह कौरव्यायणीपुत्रो वेदोऽयं ब्राह्मणा विदुर्वेदेनेन
यद्वेदितव्यम् ॥

Infinite (1) is that (2), infinite is this From the infinite one proceeds the infinite one On taking the infinity (3) of the infinite one, there is left infinity.

Om is the ether (4), is Brahman. The ether (5) exists of old, the ether is the source of the wind, thus said the son of Kauravyāyana. That (Onkāra) is the Veda. The Brāhmanas know (vidur) that by this (name) one knows (Veda) all that is to be known (Veditavya).

(1) In the preceding four chapters the knowledge of Brahman in his independent nature has been explained, in the present chapter the modes of meditation on the soul in its various relations are set forth These modes not at variance with the performance of work, lead to a higher and higher state of existence, and effect the gradual liberation of the soul from the world The first of them is the Omkāra, as being the most eminent, after which follow the commands of restraint, liberality, and compassion. S'

(2) *That* (adab) refers to the imperceptible Brahman who is all pervading and independent of any relation *this* (idam) to Brahman as conceived under relations 'Infinite' Pūrṇa the literal meaning of which is full and which Ś explains by not finite all pervading It is finite (or full) he continues as pervaded by the supreme soul, not by the individual soul since the latter is involved in relations The infinite —considered as effect proceeds from the infinite —considered as cause —Ś

(3) Taking the infinite literally the infinite one and the sense is comprehending the one identical nature of Brahman by the omission of all relative attributes

(4) According to Ś Brahman is the subject and Kha (the ether) the predicate of the sentence

(5) The ether (Kha) contains two meanings as ancient it represents the supreme soul and as the source of the wind it represents the inferior Brahman The same applies to the sound Om the representative of Kha —Ś

SECOND BRĀHMANA

1 त्रया प्राजापत्या प्रजापतो पितरि ब्रह्मचर्यमुर्देवा मनुष्या असुरा
उपित्वा ब्रह्मचर्यं देवा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो
हेतदक्षरमुवाच द इति व्यज्ञासिष्टा ३ इति व्यज्ञामिमेति
होचुर्दाम्यतेति न आत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥

The three fold offspring of Prajāpati gods men and Asuras followed as religious students their father Prajāpati The gods having finished their time of learning said (to Prajāpati),— Tell us O Venerable (our duty) He proclaimed to them the syllable *Da*,

“Do you comprehend?” They answered, “We do comprehend. Restrain your desires, hast thou said to us.” He said, -“Om ! you have fully comprehended”

2 अथ हैन मनुष्या ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच
द इति व्यज्ञासिष्टा ३ इति व्यज्ञासिभ्येति होचुर्दत्तेति न
आत्थेत्योमिति होवाच व्यज्ञासिष्टेति ॥

Then the men said to him, “Tell us, O Venerable, (our duty)” He proclaimed to them the letter *Da* “Do you comprehend?” They answered, “We do comprehend. Be liberal, hast thou said to us” He said, “Om ! you have fully comprehended.”

3. अथ हैनमसुरा ऊचुर्ब्रवीतु नो भवानिति तेभ्यो हैतदेवाक्षरमुवाच
द इति व्यज्ञासिष्टा ३ इति व्यज्ञासिभ्येति होचुर्दयध्वमिति न
आत्थेत्योमिति होवाच व्यज्ञासिष्टेति तदेतदेवैषा दैवी
वागनुवदति स्तनयितुर्द द द इति दाम्यत दत्त दयध्वमिति
तदेतत्त्रयं शिक्षेद्दमं दानं दयामिति ॥

Then the As'uras said to him, “Tell us, O Venerable, (our duty)” He proclaimed to them the letter *Da* “Do you comprehend?” They answered, “We do comprehend. Be clement, hast thou said to us.” He said “Om ! you have fully comprehended” The same is repeated by a divine voice with the force of thunder, *viz.*, the syllables *Da, Da, Da*, meaning, Be restrained (*dāmyata*), be liberal (*datta*), and be clement (*dayadhvam*) Therefore let one learn the triad of restraint, liberality and clemency.

THIRD BRAHMANA (1)

1 एष प्रजापतियद्दृदयमेतद्ब्रह्मेतत्सर्वं तदेतत्त्र्यक्षरं हृदयमिति ह
 इत्येकमक्षरमभिरन्त्यस्मै स्वाथ्वान्ये च य एव वेद द
 इत्येकमक्षरं ददत्यस्मै स्वाथ्वान्ये च य एव वेद यमित्येकमक्षरमेति
 स्वर्ग लोक य एव वेद ॥

This Prajapati (2) is the heart (hṛdaya) (3) this Brahman (4) this all Hṛdaya' consists of three syllables The first syllable is *Hr* To him who thus knows the senses and the rest (5) perform (abhiharanti), (their work) The second syllable is *Da* The senses and the rest bestow (dadati) (power) on him who thus knows The third syllable is *Ya* He who thus knows proceeds, (eti) to heaven (his) place

(1) Restraint liberality and clemency are the highest of all modes of adoration for he whose passions are subdued who is not desirous of gain and who is merciful is in possession of all those modes In the preceding two Brāhmaṇas the meditation on Brahman without attributes has been explained the present show the elevated places, obtained from meditating on Brahman as endowed with attributes

(2) The creator, of all beings —S'

(3) The intellect abiding in the heart —S'

(4) Brahman from his growing (bṛhattvāt) and from his being the soul of all —S'

(5) The rest according to S' means the object of the senses as sound etc

FOURTH BRAHMANA

1. तद्वै तदेतदेव तदारा सत्यमेव स यो हेत मह्यक्ष प्रथमज वेद सत्यं
ब्रह्मेति जयतीमाल्लोकान् जित इवमावसद्य एवमेतं मह्यक्षं
प्रथमजं वेद सत्य ब्रह्मेति सत्यं ह्येव ब्रह्म ॥

This (1) (Brahman) was even truth (2). Whoever knows that he, the great, the venerable, the first-born, (3), is the true Brahman, conquers (his enemy), as (the true Brahman conquers the worlds), and destroys him (also), for Brahman is truth.

(1) In the text the demonstrative pronoun "tat" is three times repeated According to S. the first refers to Brahman, described by the name of the heart in the preceding Brāhmaṇa, the second connects it with "etat" which is to enunciate some other predicate of Brahman, and the third "tat" indicates the new predicate

(2) Truth, Sachcha tyachcha mūrtancāmurtanca satyam Brahma pancabhūtatmakam, S'

(3) Born before every other being which has a worldly existence. S'

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FIFTH BRAHMANA (1)

1. आप एवेदमग्र आसुस्ता आपः सत्यमसृजन्त सत्य ब्रह्म ब्रह्म
प्रजापति प्रजापतिर्देवास्ते देवाः सत्यमेवोपासते तदेतत्त्र्यक्षरं
सत्यमिति स इत्येकमक्षरं तीत्येकमक्षरं यमित्येकमक्षरं
प्रथमोत्तमे अक्षरे सत्यं मध्यतोऽनृतं तदेतदमृतमुभयतः सत्येन
परिमृहीतं सत्यभूयमेव भवति नैनं विद्वांसममृतं हिनस्ति ॥

Water (2) was at first this (world) (3) Water created truth Truth is Brahman (4) Brahman (created) Prajāpati (5), Prjāpati the gods The gods adore even truth The name of satya (truth) consists of three syllables The first syllable is Sa the second syllable ' Ti and the third syllable " Ya The first and the last syllables (Sa and Ya) are truth (6) the middle is falsehood (anṛta) falsehood is on either side encompassed by truth there is (therefore), a preponderance of truth Falsehood does not hurt him who (thus) knows

(1) This Brāhmaṇa has the object of extolling the truth Brahman —S

(2) Water indicates here the unmanifested state of the world before its creation together with the creator therefore the seeds of all creation —S

(3) The world in its manifestation —S

(4) The first born Hiraṇyagarbha or the Sūtrātma —S

(5) Or the Virāt —S

(6) Because these two syllables occur neither in the word mṛtyu (death) nor in the word anṛta while the middle syllable ta is found as well in ' mṛtyu as in anṛta —S

2 तयत्तत्सत्यमसौ स आदित्यो य एष एतस्मिन्मण्डले पुरुषो यश्चाय
दक्षिणेऽक्षेऽनुष्यस्तावेतावन्योन्यस्मिन्प्रतिष्ठितौ रश्मिभिरेषो
ऽस्मिन् प्रतिष्ठित प्राणैरयममुष्मिन्स यदोत्क्रमिष्यन्भवति
युद्धमेवैतन्मण्डल पश्यति नैनमेते रश्मय प्रत्यायन्ति ॥

That truth (1) is Āditya the Puruṣa (dwelling) in that orb and also the Puruṣa, (dwelling) in the right

eye. They abide in each other. The former abides through his rays in the latter (2), and the latter in the former through his senses. When he quits the body, he beholds that pure orb (3), the rays do return to him

(1) This section exhibits the meditation on the true Brahman in the several localities. S'

(2) The sun assists man by the manifestation of objects, and man the sun by perception S'

(3) The moon S'.

3. य एष एतस्मिन्मण्डले पुरुषस्तस्य भूरिति गिर एकं शिर
एकमेतदक्षरं भुव इति बाहू द्वौ बाहू द्वे एते अक्षरे स्वरिति
प्रतिष्ठा द्वे प्रतिष्ठे द्वे एते अक्षरे तस्योपनिषदहरिति हन्ति
पाप्मानं जहाति च य एवं वेद ॥

Bhū (the earth) (1) is the head (2) of the Purusa, dwelling in that orb, there being one head and also one syllable, Bhuvah (the atmosphere) the arms, there being two arms, and also two syllables, Svah (the heavens) the foundation (3), there being two foundations and also two syllables. His representative name is Ahar (4) (day), for whoever thus knows, destroys (hanti) and relinquishes (jahāti) sin

(1) This section replies to the question, which are the sacred names and the corresponding parts of the body of the Purusa whose name is "Satya," in that orb S'

(2) The head from its excellence S'

(3) Denoting "foot".

(4) Ahar is here derived from the root "Hā" meaning either to destroy, or to relinquish

4 योऽय दक्षिणेऽक्षन्तुल्यस्तस्य भूगिति त्रिर एकं शिर एकमेतदक्षर
 भुव इति वाच द्वौ गार् द्वे ण्ते अक्षरे स्वरिति प्रतिष्ठा प्रतिष्ठे
 द्वे द्वे ण्ते अक्षरे तस्योपनिषदहमिति हन्ति पाप्मानं जहाति च
 य एव वेद ॥

Bhu is the head of the Puruṣa dwelling in the right eye—there being one head and also one syllable—Bhuvah the arms,—there being two arms and also two syllables—Svāh the foundation,—there being two foundations and also two syllables His representative name is Aham (1), for whoever thus knows destroys and relinquishes sin

(1) The derivation of Aham is here the same as that of Ahar

SIXTH, BRĀHMANA

1 मनोमयोऽय पुरुषो भा सत्यस्तस्मिन्नन्तर्हृदये यथा ब्रीहिवा यथा वा
 स एव सवस्येकान सप्तस्याधिपति सप्तमिदं प्रजास्ति यदिदं
 किञ्च ॥

The Puruṣa who resembles (1) mind is the true light (2) (he abides) within the heart (in size) like a grain of rice or barley (3) He is the Ruler of all the sovereign lord of all he overrules whatever exists in this universe

(1) S explains the affix maya in manomaya not by Svarūpa (of the same nature with the mind) but

by "object of the mind," because comprehended either *in* or *by* the mind

(2) Because the mind manifests all, and everything is an object of the mind S'

(3) *Vide* Kaṭha, U , 3, 11, and Svetāsvatara U , 3, 13.

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SEVENTH BRAHMANA

1 विद्युद्ब्रह्मेत्याहुर्विद्वानाद्विद्युद्विद्यत्येन पाप्मनो य एव वेद विद्युद्ब्रह्मेति
विद्युद्ब्रह्मेव ब्रह्म ॥

It is said, that "vidyut" (lightning) is Brahman, for vidyut is derived from vidānāt, (tearing asunder) (1). Whosoever thus knows, that Brahman is vidyut, tears asunder the sins of that (soul), for vidyut is even Brahman

(1) From tearing asunder the darkness, for by destroying the darkness of the clouds, lightning is manifested S'

EIGHTH BRAHMANA

1 वाच धेनुमुपासीत तस्याश्वत्वारः स्तनां स्वाहाकारो वषट्कारो
हन्तकारः स्वधाकारस्तस्य द्वौ स्तनौ देवा उपजीविता
स्वाहाकारं च वषट्कारं च हन्तकारं मनुष्याः स्वधाकारं
पितरस्तस्याः प्राण ऋषभो मनो वत्सः ॥

Let one meditate on speech (under the semblance of) a milch cow. Her four udders are the words Svāhā Vāṣaṭ Hanta and Svadhā (1). Two udders, the words Svāhā and Vāṣaṭ feed the gods the word Hanta (feeds) men and the word Svadhā the forefathers. Her bull is life her young one the mind.

(1) Ghee is offered to the gods by pronouncing Svāhā and vāṣaṭ rice to men by saying Hanta and Svadhā to the forefathers by saying Svadhā.

NINTH BRĀHMANA

1 अयमग्निश्चानरो याऽयमन्तः पुरीषे येनन्मन्त्र पच्यते यदिदमच्यते तस्यैष घोषो भवति यमतत्कणावपिघ्राय शृणोति स यदोत्क्रमिष्यन्मवति नैन घोषश्च शृणोति ॥

The fire whose name is Vaisvānara is that fire in the midst of the body by which all the food that is eaten is digested. From this (fire) arises a noise which one hears on closing his ears. When he (1) quits the body he does not hear the noise.

(1) The individual who experiences pain or pleasure in the body —S

TENTH BRĀHMANA (1)

1 यदा वै पुरोऽस्माहोकात्प्रैति स वायुमागच्छति तस्मै स तत्र विजिहीते यत्र रजकस्य ख तेन स ऊत्र आक्रमते स

आदित्यमागच्छति तस्मै स तत्र विजिहीते यथा लम्बरस्य ख
 तेन स ऊर्ध्व आक्रमते स चन्द्रमसमागच्छति तस्मै स तत्र
 विजिहीते यथा दुन्दुभेः ख तेन स ऊर्ध्व आक्रमते स
 लोकमागच्छत्यशोकमहिम तस्मिन्वसति शाश्वतीः समाः ॥

When the Purusa (2) proceeds from this world (to another), he comes to the air. The air opens there as wide for him as the aperture of a chariot-wheel By this (aperture) he ascends, (and) comes to the sun The same opens there for him as wide as the aperture of a Lambara (3) By this he ascends, and comes to the moon. The same opens there for him as wide as the aperture of a small drum. By this he ascends, and comes to the world (4), where there is no grief, where there is no snow (5), there he dwells endless years (6).

(1) In this Brāhmana, the fruits, consequent upon the abovementioned kinds of meditation, are stated S'

(2) The Purusa who has the knowledge before described. S'

(3) A kind of musical instrument, probably a large drum.

(4) To the world of Prajāpati S'

(5) Grief denotes mental pain, and snow pain, arising from the body S'

(6) Many Kalpas of Brahmā. S'.

ELEVENTH BRAHMANA

- 1 एतद्द परम तपो यद्व्याधितम्व्यते परम ह्येव लोक जयति य
एव एतद्द परम तपो य नाराय हन्ति परम ह्येव लोक
जयति य एव वेतद्द परम तपो य प्रामप्रायम्यादयति परम
ह्येव लोक जयति य एव वेद ॥

The greatest pain surely is that which one endures from sickness. Whoever thus knows gains the highest world. The greatest pain surely is (to think) that they carry one after death to the forest. Whoever thus knows gains the highest world. The greatest pain surely is (to think) that they lay the (body of the) deceased in the fire. Whoever thus knows gains the highest world.

TWELFTH BRAHMANA

- 1 अन्न ब्रह्मत्येक आत्मन्न तत्रा पृथति वा अमृतं प्राणात्प्राणा
ब्रह्मत्येक आत्मन्न तत्रा शुष्यति वै प्राण ऋतेऽन्नादेते
ह तत्रैव दधते एकग्रभूय भूत्वा परमता गच्छतस्तद् स्माह
प्रातृ पितर किं न्विदयेन विदृषे साधु कुर्या किमेवात्मा
असाधु कुर्यामिति च ह स्माह पाणिना मा प्रातृ
कन्त्वेनयारकग्रभूय भूत्वा परमता गच्छतीति तस्मा उ
द्देतदुपाचे वीच्यन्न वै वि अत्रे हामानि सवाणि भूतानि
त्रिष्टानि गमिति प्राणा वै र प्राणे हानि सवाणि भूतानि
गमन्ते सत्राणि ह वा अस्मिन्भूतानि विशन्ति सवाणि भूतानि
गमन्ते य एव वेद ॥

up a son who knows the Uktha, and is firm. Whoever thus knows gains the same nature (2) and the same place with the Uktha.

(1) Uktha is the principal mantra in the rite called Mahāvṛata. The Uktha is the principal rite and life is also first among the other functions —S

(2) S explains Śāyujya by identity of body, organs and consciousness. The Śāyujya and Salokata are two of the five kinds of liberation which are specified in the Śrī Bhāgavata 3.29.11. Salokya Sarati Samipya Sarnipya and Ekātva. *I idc Sabda k. D*

२ यजु प्राणो वै यजु प्राणे हीमानि सवाणि भूतानि युज्यन्ते
युज्यन्त हर्स्म सवाणि भूतानि श्रेष्ठाय यजुष सायुज्यम्
सगच्छा जयति य एव वेद ॥

The Yajus is verily life therefore (let one meditate on) the Yajus for in life are all these beings united (yujvante). With him who thus knows are all beings united for the sake of his superiority. Whoever thus knows obtains the same nature and the same place with the Yajus.

३ साम प्राणो वै साम प्राणे हीमानि सवाणि भूतानि सम्यञ्चि
सम्यञ्चि हर्स्म सवाणि भूतानि श्रेष्ठाय कल्पन्त साम
सायुज्यम् सलोक्ता जयति य एव वेद ॥

The Sama is verily life therefore (let one meditate on) the Sama for in life meet all these beings together (Samyañci). For him who thus knows meet all these beings together for the sake of his superiority, Whoever

thus knows, obtains the same nature and the same place with the Sāma

4 क्षत्र प्राणो वै क्षत्र प्राणो वै क्षत्र हि त्रायते हेन प्राणः क्षणितोः प्र-
क्षत्रमत्रमाप्नोति क्षत्रस्य नायुज्यं सलोकता जयति य एव वेद ॥

The Kṣattra is verily life (therefore let one meditate on) the Kṣattria, for life saves (trāyate) this (body), when it is wounded (Kṣanitoḥ) Whoever thus knows, gains the Kṣattra which is Attra (1), and obtains the same nature and the same place with the Kṣattra

(1) Attra means, according to S' what is not preserved by another (na trāyate anyena kenacit, iti attram). Kṣattra which is Attra seems to denote one who is not preserved by any body else that is to say, who preserves himself

FOURTEENTH BRAHMANA (1)

1 भूमिर्ऋक्ष द्यौर्ग्ल्यावक्षराण्यष्टाक्षरं ह वा एक गायत्र्यै
पदमेतद् हेवान्या एतत्स यावदेष्टु त्रिष्टु लोकेष्टु तावद् जयति
योऽस्या एतदेव पद वेद ॥

Bhumi (earth), Antarikṣa (the atmosphere), Dyau (the heavens) are eight syllables (2), the first foot of the Gāyatrī consists of eight syllables, this (foot) of the Gāyatrī is that (nature of the earth, of the atmosphere and of the heavens) Whoever thus knows the (first) foot of the Gāyatrī, conquers all that is in the three worlds

(1) S gives the following introduction to the fourteenth Brahmana The meditation upon Brahman as endowd with many fictitious attributes such as the heart etc has been explained the present Brahmana is to set forth the meditation upon him represented by the Gāyatri

(2) See a similar play with letters Chh U 1 3 6—7

2 ऋचा यजूंषि सामानीत्यगाक्षराण्यष्टाक्षरं ह वा एक गायत्र्यं
पदमेतद् द्वेवास्या एतत्स यावताय त्रयी त्रिया तावद् जयति
याऽस्या एतदेव पद वेद ॥

The R̥cāḥ Yajūṃṣi (and) Sāmāni are eight syllables the second foot of the Gāyatri consists of eight syllables this (foot) of the Gāyatri is that (nature of the three Vedas) Whoever thus knows conquers all that is conquerable by the knowledge of three Vedas

3 प्राणाऽपानो व्यान इत्यष्टाक्षराण्यष्टाक्षरं ह वा एक गायत्र्यं
पदमेतद् द्वेवास्या एतत्स यावदिदं प्राणि तावद् जयति
योऽस्या एतदेव पद वेदाध्यास्या एतदेव तुरीय द्वात पद परो
रजा य एष तपति यद्वै चतुर तत्तुरीय द्वात पदमिति द्वादश
इय तोष परोरजा इति सवमुर्गेरेष रज उपयुपरि तपत्येव
द्वेव त्रिया यजामा तपति याऽस्य एतदेव पद वेद ॥

Prāna (the vital air which goes forward) Apāna (the vital air which descends), (and) Vyāna (the vital air which equalises) these are eight syllables the third foot of the Gāyatri consists of eight syllables this (foot) of the Gāyatri is that (nature of the three vital airs) Whoever thus knows the third foot of the (Gayatri) conquers all that has life Again the turya (the

fourth), the Dars'ata foot of the Gāyatrī, is the Paro Rajā (1), which sheds rays. What is (commonly called) Caturtha (the fourth), is (the same as) the "turiya". It is, as it were, beheld (dadr's'a), hence it is called the Dars'ata foot. (It is called) Paro Rajā, because it sheds rays upon all the dust-born creatures of the universe. Whoever thus knows that (foot of the Gāyatrī), is radiant with power and glory.

(1) Paro Rajā, Āditya or the sun, the representative of Brahman

4 सैषा गायत्र्यैतस्मिन्स्तुरीये दर्शते पदे परोरजसि प्रतिष्ठिता
तद्वैतत्सत्ये प्रतिष्ठितं चक्षुर्वै सत्यं चक्षुर्हि वै सत्यं
तस्माद्यदिदानीं द्वौ विवदमानावेयातामहमदर्शमहमश्रौषमिति य
एवं ब्रूयादहमदर्शमिति तस्मा एव श्रद्धध्याम तद्वै तत्सत्यं बले
प्रतिष्ठितं प्राणो वै बलं तत्प्राणे प्रतिष्ठितं तस्मादाहुर्बलं
सत्यादोजीय इत्येव वैषा गायत्र्यध्यातुं प्रतिष्ठिता सा हैषा
गायत्रस्तत्रे प्राणा वै गायस्तत्प्राणास्तत्रे तद्यद्गायत्रस्तत्रे
तस्माद्गायत्री नाम स यामेवामूसावित्रीमन्वाहैषैव स यस्मा
अन्वाह तस्य प्राणास्त्रायते ॥

This Gāyatrī (1) is founded upon the fourth, the Dars'ata foot, the Paro Rajā. This (fourth foot) is founded upon truth. The eye is verily truth, for (that) the eye is truth (is evident). Hence, if at present two have entered upon a dispute (one saying), I have seen, the other, I have heard, then we believe him, who has said, I have seen. Truth is founded upon power, life is verily power. Upon this life (truth) is founded.

एतद्द्वितीय पदमाप्नुयादथ यावदिदं प्राणि यस्तावत्प्रति-
गृह्णीयात्सोऽस्या एतत्तृतीय पदमाप्नुयादथास्या एतदेव तुरीय
दर्शितं पदं परोरजा य एष तपति नैव केनचनान्य कुत उ
एतावत्प्रतिगृह्णीयात् ॥

If one receive the three worlds, full (of all their riches), he would obtain (no more than is equal to) the first foot. Again if one receive as much as the science or the three Vedas extends, he would obtain (no more than what is equal to) the second foot. Again, if one receive as much as all that has life extends, he would obtain (no more than what is equal to) its third foot. Again, the fourth Dars'ata Paro Rajā foot of the Gāyatrī is never by any one obtainable (1). Hence how could he receive (an equivalent) which extends so far ?

(1) Obtainable by any wealth which may be given

7. तस्या उपस्थानं गायत्र्यस्येकपदी द्विपदी त्रिपदी चतुष्पद्यप्यसि
नहि पद्यसे नमस्ते तुरीयाय दर्शिताय पदाय परोरजसेऽसावदो मा
प्रापदिति यं द्विष्यादसावस्मै कामो मा समृद्धीति वा न
हैवास्मै स कामः समृद्ध्यते यस्मा एवमुपतिष्ठतेऽहमदः
प्रापमिति वा ॥

This praise of this Gāyatrī is given in the following Mantia — Thou art of one foot (1), of two feet, of three feet, and of four feet, for thou art not obtained. Salutation to thy fourth Dars'ata Paro Rajā foot. May this (enemy of thine) (2) not accomplish this (work) (3).

If (one who thus knows) hates any body (and makes against him this invocation) this (man is my enemy), may his wish not be accomplished, then the wish of the latter will verily not be accomplished, if he make against him the invocation 'I have obtained his wish

(1) The first foot representing the three worlds the second representing the knowledge of the three Vedas the third representing all living creatures

(2) Enemy sin The sentence is elliptical but the above sense appears to be intended which is corroborated by the explanation given by the Upaniṣad itself

(3) By which he seeks to harm thee

8 एतद् वै तज्जनको वैदेहा बुडिः माश्वतराश्विमुवाच यन्नु हो
तद्वायत्रीविदत्र या अय कय हस्ताभूतो वहसीति मुग्यत्यस्या
सभ्राण विवाचकारेति हायाच तस्या अग्निरेव मुग्य यदिह वा
अपि बद्धिवाग्नावभ्यादधति सवमेव तत्सदहृत्येव हैवैवविचयपि
बह्वि पाप पुष्टे सवमेव तत्सप्माय शुद्ध पूतोऽजरोऽमृत
सभवति ॥

Janaka the king of the Videhās thus addressed Budila the son of Asvataraśva — (If) thy saying that thou knowest the Gayatri (be true) then why hast thou become an elephant to carry (me)? He said — I did not know the mouth of the Gayatri, O king of kings " Its mouth is fire Even much wood thrown into fire is consumed by the same in like manner one who thus knows although committing many sins consumes

them all, becomes clean and pure, and is without decay and immortal.

FIFTEENTH BRAHMANA

1. हिरण्मयेन पात्रेण सत्यस्यापिहित मुख । तत्त्वं पूषन्नपावृणु
सत्यधर्माय दृष्टये । पूषन्नेकर्षे यमसूर्यप्राजापत्य व्यूहरश्मीन्समूह
तेजो यत्ते रूपं कल्याणतमं तत्ते पर्यामि योऽसावसौ पुरुषः
सोऽहमस्मि । वायुरनिलममृतमथेदं भस्मान्तश्च शरीरम् । ॐ ३
क्रतो स्मर कृतश्च स्मर क्रतो स्मर कृतश्च स्मर । अग्ने नय
सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठा ते नमउक्त विधेम ॥

Open, O Pusan, the mouth of truth, concealed in the golden vessel (1), to (me who have been) devoted to true piety, for the sake of beholding (the truth) O Pusan (2), thou sole Rsi (3), Yama, Sūrya, son of Prajāpati, do withhold thy rays, diminish thy splendour, that I may behold thy most auspicious form I, that Purusa, am immortal. (Let) my vital air (join) the wind then (let) my body, when reduced to ashes, (join) the earth. Om ! Kratu, remember (my) acts, Remember, O Kratu, remember my acts, remember ! Guide (me), O Agni, by the road of bliss to enjoyment, O god, who knowest all dispositions, deliver (me from) crooked sin Let us offer thee our best salutation (4)

(1) Śaṅkara thus explains this passage. He who has performed both acts of knowledge and rites, prays to the

sun at the time of his death holding a golden vessel in his hands. As a valuable thing is concealed in a vessel so Brahman who is denoted as truth (*vide* 5.4) and who abide in the resplendent orb of the sun is concealed from him whose mind is not concentrated.

(2) Pūṣan from Po anūt, because he upholds the world.

(3) R̥ṣi from Darśanāt the sole beholder or from ṛ to go. Sūrya ekākī caratīti Yama jagataḥ sahyamanam tvatḥtam —S

(4) The whole passage is nearly identical with Vajasaneya S U 15—18.

SIXTH CHAPTER

FIRST BRAHMANA

1. यो ह वै ज्येष्ठ च श्रेष्ठं च वेद ज्येष्ठश्च श्रेष्ठश्च स्वाना भवति प्राणो
वै ज्येष्ठश्च श्रेष्ठश्च ज्येष्ठश्च श्रेष्ठश्च स्वाना भवत्यपि च येषां बुभू-
षति य एव वेद ॥

Whoever (1) knows what is oldest and best (2), becomes the oldest and best among his own Life is verily what is oldest and best Whoever thus knows, becomes the oldest and best amongst his own and also amongst others, should he wish so

(1) It has been declared that life is the Gayatri For what reason again is the Gāyatrī represented by life, and not by speech or other functions ? The answer is, because life is the oldest and best, not so speech, etc The present chapter has the object to determine, how life has those attributes Or the connection of this with the preceding chapter may also thus be stated, The meditation upon life in preference to the other organs has been declared, life being the Uktha, Yajus, Sāma, etc, The meditation upon life which in the former chapter has been enunciated merely as to its principal qualities, is here continued, although it is not meant to conclude this meditation This chapter, as is evident even from the name of "compilation" which it bears has rather the object to enumerate the special fruits, not mentioned before, which result from a meditation on

life — This introduction of 5 is thus prefaced by Ā 6. The Orikara the trial of restraint, liberality and clemency, the meditation upon what is Brahman and what is not Brahman, the fruit of such a meditation, the place gained thereby, and the adoration of Aditya and the other deities have been set forth in the fifth chapter. The sixth chapter has the object to explain especially the meditation on that which is not Brahman together with the fruit resulting from it, and also certain ceremonies of which the Śraimantha is the first.

(a) *Idr Chāṇ 5 2 4 Br Ā 6 4 1 3*

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

Whoever knows the best foundation (1) becomes best founded among his own. Speech is verily best founded. Whoever thus knows become best founded amongst his own and also amongst others should he wish so.

(1) *Vasistha* means either best founded or best clothed of which is the effect from a superior power of speech. *Idr Ch 5 2 4 Br Ā 4 1 2*

ॐ नमो भगवते वासुदेवाय ॥
 ॐ नमो भगवते वासुदेवाय ॥

Whoever knows the best standing place is best placed, he stands firmly on what is even and uneven. The eye (1) is verily a firm standing place for by the eye he stands firmly on what is even and uneven.

Whoever thus knows, stands firmly upon what is even and uneven.

(1) Br \bar{A} , 4, 1, 4

4. यो ह वै सपदं वेद स॒ हास्मै पद्यते यं काम कामयते श्रोत्रं वै संप॒च्छ्रोत्रे हीमे सर्वे वेदा अभिसपन्नाः स॒हास्मै पद्यते य कामं कामयते य एवं वेद ॥

Whoever knows what is treasure, obtains whatever he desires. The ear (1) is treasure, for in the ear all the Vedas are treasured. Whoever thus knows, obtains whatever he desires

(1) Br \bar{A} 4, 1, 5.

5 यो ह वा आयतन वेदा॒यतन॒ स्वा॒ना भवत्यायतन जनाना मनो वा आयतनमायतन॒ स्वा॒ना भवत्यायतनं जनाना य एव वेद ॥

Whoever knows the place of refuge (1) becomes a place of refuge amongst his own Mind (2) is verily the place of refuge Whoever thus knows becomes a place of refuge amongst his own

(1) For the mind is the place, upon which the organs and their objects are dependent, the objects of the senses being enjoyed by the soul through the mind S'

(2) *Vide* Br \bar{A} ., 4, 1, 6

6. यो ह वै प्रजापति वेद प्रजायते ह प्रजया पशु॒मी रेतो वै प्रजापतिः प्रजायते ह प्रजया पशु॒भिर्य एव वेद ॥

Whoever knows Prajāpati (the lord of creation), becomes rich in offspring and in cattle The seed is

the source of creation. Whoever thus knows creates offspring and becomes rich in cattle.

7 त ह्ये प्राणा अहं श्रेयसं विप्रमाना तस्य तमुन्तादायुः का ना
वसिष्ठ इति तदावाच यस्मिन्त्य उक्तान्त इह शरणं पापीया
मन्यते स यो वसिष्ठ इति ॥

The vital organs (1) disputing about their superiority went to Brahman (2), and spoke to him — Who amongst us is best founded. He said — He amongst you is best founded by whose departure the body is thought to suffer most.

(1) Speech and the rest S. Vide Chh. U. 5—15. Prasna. U. 2. 2—4 where the dispute among the organs is also described.

(2) Brahman means here Prajāpati.

8 वा रोचमानं सा सत्यत्मा प्रोव्यागत्योवाच कथमशक्यं । मृत्युं जीवितुं
मिति ते होचुयथा अन्वा अपश्यन्तश्चक्षुषा प्राणन्तः प्राणिनः
न्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वांसः सा मनसा प्रजायमाना
रेतमं यमना विन्मतिं प्रविशति ह वाक् ॥

Speech departed. Returning after the absence of a year it said, How could you live without me? They said — As dumb people who do not speak by speech breathing by the vital breath seeing by the eye hearing by the ear thinking by the mind and begetting children so have we lived. Then speech re-entered (the body).

9 चक्षुर्होच्यमानं तत्सत्यत्मा प्रोव्यागत्योवाच कथमशक्यं । मृत्युं जीवितुं
मिति ते होचुयथा अन्वा अपश्यन्तश्चक्षुषा प्राणन्तः प्राणिनः

वदन्तो वाचा शृण्वन्तः श्रोत्रेण विद्वान्सो मनसा प्रजायमाना
रेतसैवमजीविष्मेति प्रविवेश ह चक्षुः ॥

The eye departed Returning after the absence of a year, it said, "How could you live without me?" They said "As blind people, who do not see by the eye (live), breathing by the vital breath, speaking by the organ of speech, hearing by the ear, thinking by the mind, and begetting children, so have we lived" Then the eye re-entered (the body)

10. श्रोत्रं होच्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशक्तं मदते जीवितुमिति ते होचुर्यथा वधिरा जशृण्वन्तः श्रोत्रेण प्राणन्तः प्राणेन वदन्तो वाचा पर्यन्तश्चक्षुषा विद्वान्सो मनसा प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह श्रोत्रम् ॥

The ear departed Returning after the absence of a year, it said, "How could you live without me?" They said, "As deaf people, who do not hear by the ear (live), breathing by the vital breath, speaking by the organ of speech, seeing by the eye, thinking by the mind, and begetting children, so have we lived" Then the ear re-entered (the body)

11. मनो होच्चक्राम तत्संवत्सरं प्रोष्यागत्योवाच कथमशक्तं मदते जीवितुमिति ते होचुर्यथा मुग्धा अविद्वान्सो मनसा प्राणन्तः प्राणेन वदन्तो वाचा पर्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण प्रजायमाना रेतसैवमजीविष्मेति प्रविवेश ह मनः ॥

The mind departed. Returning after the absence of a year, it said, "How could you live without me?"

They said,— 'As idiots who do not think by the mind (live) breathing by the vital breath speaking by the organ of speech seeing by the eye, hearing by the ear, and begetting children so have we lived. Then the mind re-entered (the body)

12 रेता इति तत्त्वत्सं प्राप्यामत्यायाय वं यमगन्तं मृतं जीवि
तुमिति तं हातुया इति अप्रनायमाना रतसं प्राणन्तं प्राणान्
यन्तां याया यन्तां युषां नृपवन्तं श्रावणं विद्वांसो मन
नामनांति मतिं प्रविशन्तं रतं ॥

The organ of generation departed. Returning after the absence of a year it said — How could you live without me? They said — As impotent people who do not beget children (live) breathing by the vital breath speaking by the organ of speech seeing by the eye hearing by the ear and thinking by the mind, so have we lived. Then the organ of generation re-entered (the body)

13 अथ ह प्राग उत्तमिदमन्यथा मत्तुद्वयं मेन्यम पट्टागश दन्त
वृहद्वयं ह्येव तन्मयागान्तमयं तं हातुया मगव उत्तमीनं वै
शक्ष्यामन्त्यस्तं जीवितुमिति तन्मया मे वतिं दुरतति तथेति ॥

Then the vital breath being about to depart as a great noble horse born in the Sindhu country raises its hoofs, so it shook the vital organs (from their places). They said — Do not depart O venerable. We cannot live without thee. If I am such then offer sacrifice (1) to me. (They answered) — Be it so.

(1) Or as S explains it tribute

14. सा ह वागुवाच यद्वा अहं वसिष्ठास्मि त्वं तद्वसिष्ठोऽसीति यद्वा अहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुर्यद्वा अहं संपदस्मि त्वं तत्सपदसीति श्रोत्रं यद्वा अहमायतनमस्मि त्वं तदायतनमसीति मनो यद्वा अहं प्रजातिरस्मि त्वं तत्प्रजातिरसीति रेतस्तस्यो मे किमन्न किं वास इति यदिदं किंचाश्वम्य आकृमिम्य आकीटपतङ्गेभ्यस्तत्तेऽन्नमापो वास इति न ह वा अस्यानन्नं जग्धं भवति नान्नं परिगृहीतं य एवमेतदन्नस्यान्नं वेद तद्विद्वांसः श्रोत्रिया अशिष्यन्त आचामन्त्यशित्वाचामन्त्येतमेव तदनमनन्तं कुर्वन्तो मन्यन्ते ॥

Speech said, "That I am founded, is, because thou art founded" The eye said, "That I am a standing place, is, because thou art a standing place" The ear said, "That I am a treasure, is, because thou art a treasure" The mind said, "That I am a place of refuge, is, because thou art a place of refuge" The organ of generation said, "That I am a source of procreation, is, because thou art a source of procreation" (Life said), "If I am such, what then is my food, what then is my foundation?" (They said), "All this whatsoever, horses, worms, small insects, locusts and so on, is thy food, the waters are thy dwelling place" (1). He who thus knows, does not eat (any food) which is not to be eaten (2), nor does he take (any gift) which is not to be taken (3) Therefore those acquainted with the Vedas who thus know, sip water when commencing to eat, and sip water (again) after they have eaten, thinking, that (thereby) they have clothed the naked (life)

(1) Or thy garment

(2) He is not guilty of any fault by eating food which is prohibited

(3) Thus I rendered *anannam* in accordance with Śaṅkara's explanation. It is the same term which in the first half of the sentence is translated by 'not to be eaten'

—

SECOND BRĀHMAṆA

१ अरुणो वा आरुणः पञ्चतपः परितपसा स त्राह्यः
 १०११ अरुणः पञ्चतपः स त्राह्यः ॥ ३ ॥
 १०१२ अरुणः पञ्चतपः स त्राह्यः ॥ ३ ॥

Svetaketu (1) Āruneya (2) came to the assembly of the Pañcāśis. He came to Pravāhana, the son of Ityala who was attended by his courtiers. Seeing him he saluted him by the words — Is it thou O youth (3)? He answered Ah yes O friend (4). Art thou instructed by thy father? He said Om (I am)

(1) All that has been omitted in the former chapters of the Upaniṣad is to be mentioned in this part the *khilakāṇḍa*. At the end of the seventh chapter he who has been afflicted during his life to be ignorant and to the performance of rites asks on the approach of death for the road of Agni with the words Agni lead me on the good path. By the qualification of good the existence of many paths is indicated and the roads themselves are paths towards the acquirement of the effects resulting from works. They succinctly show the who's result of worldly endeavours be they works flowing from mere natural

knowledge or from scriptural knowledge Although, therefore, natural sin has been explained in the words "threefold is the offspring of Prajāpati," and also its effects in the words "He has not to perform this work," and although the consequences of scriptural knowledge have been set forth at the end of the topic on "the obtaining of the nature of the three-fold food" and at the commencement of the knowledge of Brahman, as implied in the injunction to abstain from those consequences, yet it has merely been said, that by work alone the world of the forefathers and by knowledge and by work, accompanied with knowledge, the world of the gods is gained, but by what means either is to be obtained has not been stated To exhibit them and to give finally a succinct view of the whole meaning of the Śāstra, is the object of the present Khilakanda S The present narrative, with the modification of some words, is essentially the same with Chh U, 5, 3 10

(2) Āruneya, the son of Āruni, who is the son of Aruṇa S

(3) The address of the king is merely Kumāra, of which the last syllable is Pluta (three times the length of a short vowel), to indicate contempt, says S

(4) Svetaketu returns the salutation of the king by the simple syllable, Bho' with Pluta, which, according to S, is not a particle suited in addressing a king

२ वेत्य यथेमा प्रजाः प्रयत्यो विप्रतिपद्यन्ता ३ इति नेति होवाच
 वेत्यो यथेमं लोकं पुनरापद्यन्ता ३ इति नेति हैवोवाच वेत्यो
 यथासौ लोक एवं बहुभिः पुनः पुनः प्रयद्भिर्न संपूर्यता ३ इति
 नेति हैवोवाच वेत्यो यतिथ्यामाहुत्याहुतायामापः पुरुषवाचो
 भूत्वा समुत्थाय वदन्ती ३ इति नेति हैवोवाच वेत्यो देवयानस्य
 वा पथः प्रतिपद पितृयाणस्य वा यत्कृत्वा देवयान वा पन्थानं
 प्रतिपद्यन्ते पितृयाण वापि हि न ऋपेर्वचः श्रुतः । द्वे सृती
 अशृणवः पितृणामहं देवानामुत मर्त्याना । ताम्यामिदं विश्वमेज-

तत्तन्नि ५ न्यायं पितरं ताम्रं त्रिति तद्दन्ता पश्यन् ३ पश्यति
पिता ॥

Doſt thou know how the creatures who depart this life proceed on different roads? He ſaid — I do not know Doſt thou know how they return to this world? He ſaid — I do not know Doſt thou know how many who have quitted again and again this world no more return to it? He ſaid — I do not know Doſt thou know at which ſacrifice the waters become the words of man and riſe to ſpeak? He ſaid — I do not know Doſt thou know the means of obtaining the road which is called Devayana or the road called Pitryana (that is to ſay doſt thou know) by which work the road to the world of the gods or of the forefathers is obtained? It is heard (alſo) the words of the Rſi (1) I heard of two roads the one (2) of the forefathers and the other of the gods (either of which muſt be proceeded on) by mortals As diſtant as is the father from the mother (3) (diſtant is the one road from the other) I do not know any thing of all this ſaid he

(1) Of the Mantra — 5

(2) Leading to the world of the forefathers

(3) Father and mother denote heaven and earth the two halves of the mundane egg — 5

३ अग्रतः पनत्यापमन्त्रनामेऽनात्त्य वसति कुमार प्रदुनाय स
आजमान पितरं तद्दन्ता त्रिति यात्र शिष्टं ना ममानुपगन्तुमिष्टा

नवोचदिति कथं सुमेध इति पञ्च मा प्रश्नान् राजन्यबन्धुर-
प्राक्षीत्ततो नैकचन वेदेति' कतमे त इतीम इति ह प्रतीकान्युदा-
जहार ॥

Then he invited him to sit Not heeding the proffered seat the youth hastened away. He went to his father and said to him, "Hast thou not before declared us to be instructed (in all science)?" "What then, O youth of subtile mind?" "The man whose companions are kings, asked me five questions, of which I did not know one" "Which are they?" "These," and he mentioned them one after another

4. स होवाच तथा नस्त्वं तात जानीथा यथा यदहं किञ्च वेद सर्वमहं
तत्तुभ्यमवोच प्रेहि तु तत्र प्रतीत्य ब्रह्मचर्यं वत्स्याव इति भवानेव
गच्छत्विति स आजगाम गौतमो यत्र प्रवाहणस्य जैवलेरास
तस्मा आसनमाहृत्योदकमाहरयाचकाराथ हास्मा अर्घ्यं चकार
तर् होवाच वर भगवते गौतमाय दध्न इति ॥

He said, "Thou must know, O beloved one, that I told thee all which I know myself Up then Going there, let us perform the service of a Brahma student (to the king)" "Do thou go, O Venerable" Gautama went, where Pravāhana, the son of Jivala held his residence. (The king) bringing a seat for him, had (also) water brought, then he made the oblation according to rite. He said to him, "We grant thee a boon (1) O respected Gautama "

(1) By which is meant a gift of cows, horses, etc S.

५ स मासः प्रतिपत्तः त एव तमं यं तृतीयं स्यान्त वात्स्यायना
म स्मृतिः ॥

He said,—‘(I accept) the boon which thou hast promised me. Explain to me the word which thou hast said before to the youth.

6 त मासः श्रेष्ठः तं गौतम तद्वत् ॥ ७ ॥ स्मृतिः ॥

He said. ‘That’ is a boon concerning gods’ name one concerning men.

7 त मासः विपश्चि मासि द्विष्यन्त्यायास गोक्षयाना यामा
प्रसाता यथियान्य त तं भवान्ब्रह्म ब्रह्मवर्ते
न्त ब्रह्मवर्त्याद्युक्तिः त तं गौतम विपश्चि
श्रुत्वा तन्नामि वागद स तं वृत्त उपपत्ति स
विवायन्ती-वैवाय ॥

He said. ‘Thou knowest well. I have enough of gold, of cows and horses, female slaves, dependants and garments. Do thou not withhold from us the gift which is great, permanent, and extends (to many generations).’ He said. ‘Verily according to rite thou desirest. O Gautama (to obtain knowledge from me).’ He said. ‘I approach thee as pupil according to the rite. (1) With words others also approached of old (2) (their teachers). He resided there through the mere name of a respectful gift.

(1) Enjoined by the Śāstra —S

(2) Brāhmans went to Ksatriyas, or Ksatriyas to Vaisyas for acquiring knowledge, only with words, and not with presents.

8. स होवाच यथा नस्त्वं गौतम मापराधास्तव च पितामहा यथेयं
विद्येतः पूर्वं न कस्मिंश्चन ब्राह्मण उवास ता त्वह तुभ्यं
वक्ष्यामि को हि त्वैव ब्रुवन्तमर्हति प्रत्याख्यातुमिति ॥

He said, "Do not hold us guilty, O Gautama, as thy forefathers (held not guilty my forefathers) That this knowledge in former times was not possessed by a Brāhmaṇa thou knowest thyself But I will explain it to thee, for whoever could refuse it to one who thus speaks

9. असौ वै लोकोऽग्निर्गौतम तस्यादित्य एव समिद्रश्मयो धूमो-
ऽहरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ
देवाः श्रद्धा जुह्वति तस्या आहुत्यै सोमो राजा सभवति ॥

That world (1) is the fire, O Gautama. The sun Āditya is its fuel, his rays the smoke (2), the day the flame (3), the quarters the coals (4), the within lying quarters (5) the sparks The gods (6) offer faith to this fire. From this offering king Soma springs forth (7)

(1) The king answers first the fourth question, because, says S, on its solution also the other questions are solved That world, *viz*, the heavens

(2) As likewise rising from the fuel S

(3) Being alike through manifestation S

(4) Resembling them by their bringing to rest S

(5) Flying off from the other quarters like the sparks from fire —S

(6) Indra and the rest —S

(7) He is king of the forefathers and of the Brāhmaṇas —S

10 यन्त्या वाग्निर्गौतम तस्य मयत्न एव समिन्त्राणि धूमा
विश्वचिरश्चानिदाग हादुता विष्पुष्टिदाम्निनिनेतमिन्नमौ
दवा सामराजान जुहति तस्या आदृत्यृष्टिः समयति ॥

Or Parjanya (1) is fire —O Gautama the year (2) is its fuel the clouds the smoke (3) the lightning the flame (4) the thunderbolt the coals (5) the thunder claps the spark (6) The gods offer king Soma to this fire From this offering rain springs forth

(1) Parjanya the second locality of the offering is the tutelary deity of rain —S

(2) The two offerings of the fire sacrifice in the offerings in the morning and in the evening exist in this world in a manifested form as do also the necessary appliances of the sacrifice i.e. the sacrificial fire the wood the coals and the sparks of the fire the things which are offered as milk ghee etc. When they rise to the other world to heaven or their unmanifested state they exist according to their subtle nature as do also the appliances. Again at the time of manifestation or at the creation of the world the ceremonial work is changed by assuming the state of the fire of the atmosphere etc. The same changes undergo also at present the work called fire sacrifice. In this manner the whole world is the effect of the invisible changes of the two offerings of the fire sacrifice. Those six necessary appliances will be mentioned afterwards for the sake of extolling the two offerings but here where the consequences resulting from the work of the sacrifices are

to be explained, the object is to set forth the doctrine of the five fires as the cause of obtaining the northern path for the enjoyment of the fruit derived from special work. The organs of the body in their relation to the soul are here the offering priests of the fire-sacrifice. Considered in their relation to the gods, they are Indra and the other gods who are the offering priests for the fire of heaven, etc. They offer the fire-sacrifice for the sake of the fruit, derived from it. When they have enjoyed the whole fruit, they perform the same sacrifice again. In this manner the organs are called gods. In this our present state, also, any offering, as milk, etc., dependent on the rite of the fire sacrifice, which has been thrown in the sacrificial fire and consumed by it, enters in its invisible, subtle form, together with the sacrificer, this world further in the form of smoke, the atmosphere, and from the atmospheres the heavens. These are the subtle waters, the effect of offerings, the part of the fire-sacrifice, bearing the name of faith, which at the world of the moon create another body for the sacrificer, and when entering the heavens, are offered. Therefore the waters which are parts of the fire-sacrifice and the cause that the sacrifice obtains another body in the world of the moon are called faith. They bear the name of waters, because the greater part of their composition is water. The fire-sacrifice however, is merely a representative of all the other Vedic rites, and what has been said about the former, applies also to the latter. S'

(3) They are smoke, either from their being produced from smoke or from their similar appearance. S'

(4) Both having the power of manifestation --S'

(5) Both being alike extinguishable and hard. S

(6) Both flying off and being alike frequent. S'

11. अयं वै लोकोऽग्निर्गौतम तस्य पृथिव्येव समिदग्निर्धूमो रात्रिरर्चिश्चन्द्रमा
अङ्गारा नक्षत्राणि विस्फुलिङ्गास्तस्मिन्नेतस्मिन्नग्नौ देवा वृष्टि
जुहति तस्या आहुत्या अन्नं संभवति ॥

This world (1) is fire O Gautama The earth is its fuel (2) fire the smoke (3) night the flame (4) the moon the coals (5) the stars the sparks The gods offer run to this fire From this offering food springs forth

(1) This world the place where living creatures are born and have their enjoyment —§

(2) For by the earth furnished with the means of enjoyment for innumerable living creatures this world is nourished —§

(3) It is fire as rising from the earth in the same manner as smoke from fire —§

(4) The night is the flame because as the flame has its origin from the connection of fuel with fire so the night from the connection with its fuel is the earth the darkness of the night being called the shadow of the earth § To which Ā G adds for darkness is the place of Rāhu and this is the shadow of the earth

(5) The moon is the coals from similarity of origin for as from the name coals are produced so the moon is produced in the night Or because both are alike extinguishable —§

12 युरा वाग्निर्गतम तस्य व्यातमेव समित्प्राणो धृमा वागर्चि
धनुर्द्भाग श्रोत्र विस्वुदि द्वास्तस्मिन्नेतस्मिन्नग्नौ देवा अन
जुहति तस्या आहुत्य रेतुः समवति ॥

Man is fire O Gautama His open mouth is the fuel (1) breath the smoke (2) speech the flame (3), the eye the coals the ear the sparks The gods offer food in this fire From this offering seed springs forth

(1) For through the mouth man is lighted up, *i.e.*, enlightened with regard to speech study of the Vedas, etc S'.

(2) Both rising equally upwards S'.

(3) From their like power of manifestation S'.

1.3 योषा वा अग्निर्गौतम तस्या उपस्य एव समिष्टोमानि धूमो यो-
निरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गा-
स्तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुहति तस्या आहुत्यै पुरुषः
संभवति स जीवति यावज्जीवत्यथ यदाप्नियते ॥

Woman is fire, O Gautama, her haunch the fuel, the hairs on the body the smoke (1), the organ of generation the flame (2), cohabitation the coals (3), the fits of enjoyment the sparks The gods offer seed in this fire. From this offering man springs forth (4) He lives as long as he lives (5). When he dies

(1) Both rising equally upwards S'

(2) From likeness of colour —S'.

(3) Both equally extinguishing S'

(4) In this manner the waters, bearing the name of faith, are gradually offered in the fires of heaven, of Parjanya, of this world, of man, and of woman, and having assumed gradually a grosser and grosser shape, they are the cause of the creation of man And thereby the fourth question, *viz.*, "Dost thou know, at the offering of which sacrifice, the waters becoming the worlds of man, rise to speak?" is decided, *viz.*, they become so, on the performance of the fifth offering in the fire which is woman, when the waters become seed S'

(5) As long as the fruit of the work continues, which had been the cause of his having assumed his present body S'

14 अत्रैनमग्नये हरन्ति तस्याग्निरेवाग्निमत्रति मग्निमग्निदूमा धूमोऽ
 चिरचिरद्गारा अद्गाग विम्बुन्द्वा विम्बुलिङ्गान्तरिमन्त्रेतरिमन्त्रौ
 देवा पुरुष जुह्वति तस्या आहुत्यं पुरषो भास्वरवण
 सभमति ॥

Then they (1) take him (2) to the fire his fire
 becomes fire his fuel fuel his smoke smoke his
 flame flame his coals coals his sparks sparks The
 gods offer man in this fire From this offering man in
 radiant splendour springs forth

(1) The Rtviks or priests performing the last
 rites —S

(2) The deceased who in this case is himself the
 offering —S

15 ते य एवमेतद्विदुर्यं चामी अरण्ये श्रद्धां सत्यमुपासत
 तेऽचिरमिभसमन्त्यचिपोऽदरह् आप्रयमाणपक्षमाप्प्रयमाणपक्षा-
 यान्पण्णामानुदद्डादित्य णति मासेभ्यो दवलाक देवलोका
 दादित्यमादित्याद्वयुत तान्वैद्युतान्पुरषा मानस एव ब्रह्मणेकान्
 गमयति तेषु ब्रह्मणेभ्यः परा पगवता वसन्ति तेषा न
 पुनर्गच्छति ॥

Those (1) who have this knowledge (2) and those
 who in the forest (3) meditate with faith on truth (4),
 obtain the flame (5) from the flame the day from the
 day the light half of the moon from the light half of
 the moon the six months when the sun moves to the
 north from those months the world of the gods from
 the world of the gods the sun from the sun the world
 of the lightning Those who have obtained the world

of the lightning, are removed by the Purusa created by the mind (6) to the Brahma worlds (7) In those Brahma worlds exalted they live infinite years. For them, there is no return (to this world) (8).

(1) The present section replies to the first question and to part of the fifth, *viz*, "Dost thou know, in what way the creatures, departing this life proceed on different roads?" and "Dost thou know the means of obtaining the road which is called Devayana"?

(2) Those who thus know The knowledge does not refer to one of those fires only, but to the five fires together, as is evident from the Chha U, where (5, 10, 10) the knowledge of the five first is expressly mentioned with reference to the same topic The knowledge concerns the nature of those first and not the comparisons, which are only made for the sake of extolling the fire-sacrifice But how are those who thus know? not the householders in general, for those among them who have not the knowledge of the five fires, are to gain the worlds of smoke as the fruit, etc, resulting from sacrifice, gifts and austerity, (16) Not those who have retired to the forest, nor religious mendicants, for they are mentioned in the passage of the text immediately following, "those who in the forest," and the knowledge of the five fires has connection with the work of the householders, and not with that of hermits, or religious mendicants Nor lastly the Brahmacāris, because their entering upon the northern path is proved by the Smṛti Therefore the words "those who know," refer to the house-holders who have a knowledge of the five fires S'

(3) Those who in the forest, *viz*, those who have retired from the world to the forest (the vanaprasthās,) and also the religious mendicants (Parivrājakas)

(4) Who meditate on truth, that is to say on truth, that is to say on Brahman in the form of Hiraṇyagarbha,

not such as meditate with faith simply. As long as the householders have not the knowledge of the five fires or of Brahman so long after the fifth offering in the gradual order of those offerings has been performed they are again born from the fire of woman and on their return to this world they perform again ceremonial work. By means of this world they go again in the gradual procession from one world to another up to the world of the forefathers and from there backwards in the reverse order to this world. Here being again born from the fire of woman the same circle is to be described like the continual rotation of a water wheel —S

(5) Flame means here the tutelary deity of the fire and so the terms the day the light half of the moon the tutelary deities of the day etc

(6) By Brahman —S

(7) The Brahma worlds the plural refers either to different regions in the Brahma world which is only one or to the difference of the rewards derived from different modes of meditation —S

(8) That to say there is no return for them during the present duration of the world but they return of course on a new creation as absolute liberation from transmigration is only the effect from the knowledge of Brahman while the knowledge here in question is merely a knowledge of the five fires or of Brahman in the form of Hiranyagarbha. This view is clear from the whole doctrine of this Upanisad and does not require any further proof but S wastes much ingenuity to prove it from the form of language of another passage where the not return has the addition to this world

16 अ० ये यज्ञेन दानेन तपसा अकाशयन्ति ते धूममभिमभवन्ति
धूमाद्रात्रिः रात्रेरपक्षीयमाणपक्षमपक्षीयमाणपक्षाद्यान्पण्मासान्द-
क्षिणाण्डिय एति मासेभ्यः पितृलोकं पितृलोकाच्चन्द्र ते चन्द्र

प्राप्यान्नं भवन्ति ताःस्तत्र देवा यथा सोमः राजानमाप्याय-
 स्वापक्षीयस्वेत्येवमेनाःस्तत्र भक्षयन्ति तेषां यदा तत्पर्यवैत्यथे-
 ममेवाकाशमभिनिष्पद्यन्त आकाशाद्वायुं वायोर्वृष्टिं वृष्टेः पृथिवीं
 ते पृथिवी प्राप्यान्नं भवन्ति ते पुनः पुरुषाग्नौ हूयन्ते ततो
 योषाग्नौ जायन्ते लोकान्प्रत्युत्थायिनस्त एवमेवानुपरिवर्त-
 न्तेऽथ य एतौ पन्थानौ न विदुस्ते कीटाः पतङ्गा यदिदं
 दन्दरूकम् ॥

Again (1), those who conquer the worlds by sacrifice, gifts and austerity (2), obtain smoke (3), from smoke night, from night the dark half of the moon, from the dark half of the moon the six months when the sun moves to the south, from those months the world of the forefathers, from the world of the forefathers the moon. Having obtained the moon, they become food. As (the offering priests) consume (again and again) king Soma, saying, do increase, and do decrease, so the gods consume them there (4). When that (fruit of their works) ceases, then they obtain the ether, from the ether the air, from the air rain, from rain the earth. Having obtained the earth, they become food (5). Again they are offered in the fire of man, hence they are born in the fire of woman. Proceeding from world to world, they return in this way again and again. Again, those who do not know those roads, become worms, locusts and gnats (6).

(1) Those householders, who have not the knowledge of the five fires

(2) S' says that gifts and austerity do not refer to such as are enjoined by the Vedas as they would be included in sacrifice

(3) The deities of smoke etc

(4) As the offering priests consume again and again the Soma juice so the performers of rites who are the supporters of the gods by sacrifices etc on their obtaining new bodies in the Soma world are turned back again and again to this world for the performance of troublesome work by the gods from whom they receive such rewards as are in correspondence with their work —S' And thereby is answered the second half of the fifth question

(5) This is the reply to the second question

(6) The answer to the third question

THIRD BRAHMANA

1 स य कामयेत महत्प्राप्नुयामित्युदगयन आपूयमाणपक्षस्य पुण्याहे
द्वादशाहमुपसद्भती भूत्वौदुम्बरे कसे चमसे वा सर्वोपव
फलानाति समृत्य परिममुह्य परिलिप्याग्निमुपसमावाय परिस्तीया
धृताज्यससकृत्य पुसा नक्षत्रेण मन्सनीय जुहोति—
यावन्तो देवास्त्वयि जातवेदस्ति यश्चो घ्नन्ति पुरुषस्य कामान् ।
तेभ्योऽहं भागधेय जुहामि ते मा तृप्ता सर्वैर्कामैस्तपयन्तु
स्वाहा । या तिरश्ची निपद्यतेऽहं विवरणी इति । ता त्वा
धृतस्य वारया यजे सऋधनीमहः स्वाहा ॥

Whoever desires (1) to obtain greatness, (has to perform the following rite) At the time when the sun

moves to the north on an auspicious day of the light half of the moon, the twelfth day of his performing the vow named Upasad (2), after he has gathered and mixed together all kinds of herbs and fruits in a shell-shaped vessel or in a spoon, either made of the wood of the conglomerate fig-tree, after he has sprinkled with water (the place of offering), placed the cow-dung, lightened the fire spread (the kus'a grass), cleaned the covered ghee, and taken the mixture at the time of a male star, he performs the offering (3), (saying), "To all the gods of crooked mind who under thy control, O Jātaveda (4), obstruct man's desire, do I offer a share (of the sacrifice). Satisfied, let them satisfy me with all desires Svāhā to the goddess of crooked mind who under the thought that she is the upholder (of all) has taken refuge to thee, to this deity who is the accomplisher of all, I offer a part of the ghee, Svāhā !

(1) The ultimate effect, derived from knowledge and work, has been declared. Knowledge is independent of any other thing, but work depends both upon the wealth of gods and upon that of man. For the sake of work, therefore, wealth must be acquired, and this by means unaccompanied with sin. For the acquirement of wealth the ceremony, called Mantha, is ordained, in order that greatness be obtained, for wealth is the consequence of greatness S

(2) The vow which is called Upasad is part of the Votistoma rites, and consists in limiting the food for a period of twelve days taking the first day as much milk as is contained in one udder of a cow, the second as is contained in two, the third in three, and the fourth in four, then on the fifth again taking three, and so down to one, when again one is added on each successive day S

(3) Then while offering ghee he speaks the following Mantras —S

(4) Fire

2 ज्येष्ठाय स्वाहा श्रेष्ठाय स्वाहेत्यग्नौ हुत्वा मन्ये स॒स्त्रमवनयति
 प्राणाय स्वाहा तृप्तिष्टायै स्वाहेत्यग्नौ हुत्वा मन्ये स॒स्त्र
 वमवनयति वाच स्वाहा प्रतिष्टायै स्वाहेत्यग्नौ हुत्वा मन्ये
 स॒स्त्रमवनयति च॒क्षुषे स्वाहा सपदे स्वाहेत्यग्नौ हुत्वा मन्ये
 स॒स्त्रवमवनयति श्रोत्राय स्वाहाऽप्यतनाय स्वाहेत्यग्नौ हुत्वा
 मन्ये स॒स्त्रवमवनयति मनस स्वाहा प्र॒जात्यै स्वाहेत्यग्नौ हुत्वा
 मन्ये स॒स्त्रवमवनयति रेतसे स्वाहेत्यग्नौ हुत्वा मन्ये
 स॒स्त्रवमवनयति ॥

Svāhā to the eldest Svāhā to the best ! ' (1) with these words offering to the fire he drops the remainder (of the ghee) into the churning vessel Svāhā to life Svāhā to what is firmly founded ! with these words offering to the fire he drops the remainder (of the ghee) into the churning vessel Svāhā to speech Svāhā to the standing place ! with these words offering to the fire he drops the remainder (of the ghee) into the churning vessel Svāhā to the eye Svāhā to the treasure ! with these words offering to the fire he drops the remainder of the ghee into the churning vessel

Svāhā to the ear, Svāhā to the place of refuge ! with these words offering to the fire he drops the remainder (of the ghee) into the churning vessel ' Svāhā to the mind, Svāhā to the source of procreation ! with these words offering to the fire, he drops the remainder

(of the ghee) into the churning vessel “Svāhā to the seed !” with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel

(1) The eldest and the best is life Compare this passage with 6, 1, 1 6

3 अग्नये स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति सोमाय स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति भूः स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति भुवः स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति स्व. स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति भूर्भुवः स्वः स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति ब्रह्मणे स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति क्षत्राय स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति भूताय स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति भविष्यते स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति विश्वाय स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति सर्वाय स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति प्रजापतये स्वाहेत्यग्नौ हुत्वा मन्थे स॒स्त्रवमवनयति ॥

“Svāhā to the fire !” with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel “Svāhā to Soma !” with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel “Svāhā to the earth !” with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel “Svāhā to the atmosphere !” with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel “Svāhā to the heavens !” with these words

offering to the fire he drops the remainder (of the ghee) into the churning vessel Svāhā to the earth, to the atmosphere and to the heavens! with these words offering to the fire he drops the remainder (of the ghee) into the churning vessel 'Svāhā to the Brahman! with these words offering to the fire he drops the remainder (of the ghee) into the churning vessel 'Svāhā to the Kṣattra with these words offering to the fire he drops the remainder (of the ghee) into the churning vessel Svāhā to the paśu! with these words offering to the fire he drops the remainder (of the ghee) into the churning vessel Svāhā to the future! with these words offering to the fire he drops the remainder (of the ghee) into the churning vessel 'Svāhā to the universe! with these words offering to the fire he drops the remainder (of the ghee) into the churning vessel Svāhā to all! with these words offering to the fire he drops the remainder (of the ghee) into the churning vessel Svāhā to Prajāpati with these words offering to the fire he drops the remainder (of the ghee) into the churning vessel

- 1 अग्नेनमभिप्रशति भ्रमन्सि -४८-नि पूणमनि प्रन्त-अमस्येकमभमसि
 हिक्नमसि हिक्नियमाणमभ्युद्रीमभ्युद्रायमानमसि श्रावितमसि
 प्रयाश्रावितमस्याद्रे मदीक्षमसि विभृगनि प्रभृगस्यन्नमसि ज्योतिगसि
 निग्नममि सवर्गोऽसाति ॥

Then he touches that (mixture saying), Thou art moveable (1) thou art resplendent (2) thou art full (3)

thou art unshaken (4), thou art the one pervader of this (universe), thou art proclaimed (5), thou art proclaimed again (6), thou art sung (7), thou art sung again (8), thou art sounded (9), thou art resounded (10); thou shinest in the cloud (11), thou art pervading, thou art powerful, thou art food (12), thou art splendour (13), thou art destruction (14), thou art identity "

(1) Moveable, because life is moveable, and thou art of the same nature as life Ā G

(2) Because fire, the same as thou, is so Ā G

(3) In thy nature as Brahman Ā G

(4) In thy likeness of the sky Ā G

(5) By the Prastotā at the commencement of the sacrifice. Ā G

(6) By the same in its middle. Ā G

(7) By the Udgāta at the commencement of the sacrifice Ā G

(8) By the same in its middle Ā G.

(9) By the Adhvaryu Ā G.

(10) By the Agnīdhra Ā G

(11) According to Ā G's explanation, Literally, in what is moist

(12) Food, represented by Soma, all things to be enjoyed Ā G

(13) Splendour as represented by fire, in its nature as consumer Ā G

(14) Destroyer, being the cause of destruction of all things according to their relation to the soul and to the deities Ā. G

5 अग्निमुज्ज्वल्यत्यस्य हि ते मातरि न हि राजगाताऽपिपति
ममास्यगन्तव्यानाऽपिपति कर्मा वि ।

Then he raises that (mixture saying) — Thou thinkest (of all) we think of thy greatness for he is king lord and sovereign. Let him the king and lord, make me a sovereign.

6 अग्नितात्रामि तत्प्रतिपुरेण्य त्रुवाता व्रतायत मधु क्षरन्ति
मिन्द्राय माध्वान सन्तदापरी । स्वाहा भगा देवस्य
धीमहि त्रु नत्तमुतापता त्रुतापारिवक्ष्यन् मधु यीरन्तु न
पिता भुव स्वाहा प्रिया या न प्रया यान्मधुमात्रो
वनस्पतिरुमा ३ अस्तु स्य माध्वीगाया भवन्तु न
स्य स्वाहति सर्वा च सावित्रामन्वाह मवाध मधु
मनीरहमेव ४ मय भूयास भूमय न्व स्वाहेत्यन्तत आचम्य
पाणी प्रक्षाल्य जपनेनाग्निं प्रावशिरा नमिषति प्रातर्गदित्य-
मुपनिषते त्रिशामेकपुण्डरीकमन्यह मनुव्याणामेकपुण्डरीक
भूयाममिति ययेतमन्य जपनेनाग्निमासीनो वक्ष्य जपति ।

Then he eats (1) that (mixture and with the words) — Let us reflect on the adorable light of Savitā (viz.) May the winds convey happiness may the rivers drop happiness may the herbs be of sweet juice to us ' Svahā to the earth ! let him take the first morsel (With the words),— Let us reflect on the adorable light of savitā (viz.) May the night yet even the morning dawns (bring us) happiness, (may be fraught with happiness) the dust of the earth May the heavens, our father, (bring us) happiness ' Svahā to the

atmosphere !” (let him take the second morsel) With the words, “ (Let us reflect on the adorable light of Savitā) who quickens our understanding, (*viz*) May Vanaspatī (bring) us happiness, may the sun (bring) us happiness, may his rays (bring) us happiness Svāhā to the heavens !” let him take the third morsel And having repeated the whole Sāvitrī and all the benedictions (2), he says at the close (of the rite), “ May I become this all, Svāhā to the earth, the atmosphere and the heavens !” Then having sipped (water) and cleaned his hands, he touches the fire with his thigh, his head turned towards the east (Then) in the morning dawn he adores Āditya (with the Mantra), “ Thou art the one lotus of the quarters, may I become the one lotus of men ” As he (before) approached the fire, so he (again) approaches it with the thigh, and after being seated, he mutters the school (3)

(1) He shall gradually take three morsels With the first morsel he shall recite the first foot of the Gāyatrī and the first sacred word (Bhū), with the second the second foot and the second sacred word (Bhuvah), and with the third the third foot and the third sacred (Svah) After he has muttered the three sacred words, he should clean the vessel, in which he has dropped the remainder of the ghee, and drink this in silence S

(2) He eats the fourth morsel Ā G

(3) The succession of teachers and disciples

7 तत्तद्द्वैतमुद्दालक आरुणिर्वाजसनेयाय याज्ञवल्क्यायान्तेवासिन
उक्तवोवाचापि य एनं शुभे स्थानौ निषिद्धेज्जायेरञ्छाखाः
प्ररोहेयुः पलाशानीति ।

Uddālaka Āruṅi having explained this (mixture) to his disciple Yagnavalkya of the Vajrasamaya school, said — 'Whoever pour it on a dry trunk, (will see) its branches rise and its leaves spring forth'

४ एतच्छ्रेयः पितृपुत्रौ च यश्चरेत् तज्जुहोति तं त्रैलोक्यं ।
यश्चरेत् पुत्रं पुत्रं च तं त्रैलोक्यं । तं त्रैलोक्यं
यश्चरेत् पुत्रं पुत्रं च ।

Yagnavalkya of the Vajrasamaya school having explained this (mixture) to his disciple Madhukā Paṅgya said — 'Whoever pours it on a dry trunk' (will see) its branches rise and its leaves spring forth'

५ एतच्छ्रेयः पुत्रं पुत्रं च यश्चरेत् तज्जुहोति तं त्रैलोक्यं ।
यश्चरेत् पुत्रं पुत्रं च तं त्रैलोक्यं । तं त्रैलोक्यं
यश्चरेत् पुत्रं पुत्रं च ।

Madhukā Paṅgya having explained this (mixture) to his disciple Cala Bhāgavati said — 'Whoever pours it on a dry trunk, (will see) its branches rise and its leaves spring forth'

१० एतच्छ्रेयः पुत्रं पुत्रं च यश्चरेत् तज्जुहोति तं त्रैलोक्यं ।
यश्चरेत् पुत्रं पुत्रं च तं त्रैलोक्यं । तं त्रैलोक्यं
यश्चरेत् पुत्रं पुत्रं च ।

Cala Bhāgavati, having taught this (mixture) to his disciple, Jānaka Vyāsthāna said — 'Whoever pour it on a dry trunk, (will see) its branches rise and its leaves spring forth'

11. एतमुहैव जानकिरायस्थूणः सत्यकामाय जाबालायान्तेवासिन उक्त्वोवाचापि य एनञ् शुक्ले स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ।

Jānaki Āyasthūna having explained this (mixture) to his disciple, Satyakāma Jābāla, said, "Whoever pours it on a dry trunk, (will see) its branches rise and its leaves spring forth."

12. एतमु हैव सत्यकामो जाबालोऽन्तेवासिभ्य उक्त्वोवाचापि य एनञ् शुक्ले स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति तमेतन्नापुत्राय वानन्तेवासिने वा ब्रूयात् ।

Satyakāma Jābāla having explained this (mixture) to his disciples, said, "Whoever places it on a dry trunk, (will see) its branches rise, and its leaves spring forth. Let none teach it to one who is not a son, or a disciple."

13. चतुरौदुम्बरो भवत्यौदुम्बरः स्रुव ओदुम्बरश्चमस औदुम्बर इध्म औदुम्बर्या उपमन्यन्त्यौ दश ग्राम्याणि धान्यनि भवन्ति ब्रीहियवास्तिलमाषा अणुप्रियङ्गवो गोधूमाश्च मसूराश्च खल्वाश्च खलकुलाश्च तान् पिष्टान्दधनि मधुनि धृत उपपिञ्चत्यान्यस्य जुहोति ।

There should be four things made of the wood of the conglomerate fig-tree, the Sruva (1), the Camasa (2), the sacrificial wood, and the two churning vessels, there should be ten kinds of cultivated seeds, viz., rice, barley, sesamum seed, kidney beans, millet (3), panick

seed wheat lentil pulse and vetch. When they are ground down and sprinkled with curdled milk honey and ghee, he shall offer the clarified butter.

(1) A kind of lalle with which the ghee is taken when offered to the fire.

(2) Another kind of lalle to be put in the water used for the sacrifice.

(3) Another kind of corn of very small seed which is called China in Bengal.

FOURTH BRAHMA

१ जगि मी कृतं पृथिवी मरु पृथिव्या जलपद्मान्तरिक्ष
 आकाशं पुराणि पुराणा वराणि ५ तत् पुन पुनर्य
 ३ ।

Verily of created things here earth is the essence of earth water of water plants of plants flowers of flowers fruits of fruits man (Purusa) of man women

२ म ह प्रजापतिर्मात्रकं हन्नाने प्रतिपद्य कल्पयानीति स
 त्रितयं तदुमे तां तृष्टुञ्ज उपान तस्मात्त्रितयमथ
 उपासीत ३ एत प्राथ सावाणास्तान एव मनुष्यादयो
 तेनामभ्य ४ ५ ।

Prajapati ('Lord of creatures') bethought himself 'Come let me provide him a firm basis! So he created

woman When he had created her, he revered her below Therefore one should revere woman below He stretched out for himself that stone which projects With that he impregnated her

3. तस्या वेदिरूपस्थो लोमानि वर्हिश्चर्माधिषवणे समिद्धो मध्यतस्तौ मुष्कौ स यावान् ह वै वाजपेयेन यजमानस्य लोको भवति तावानस्य लोको भवति य एव विद्वानधोपहासं चरत्यासाः स्त्रीणां सुकृतं वृद्धेऽथ य इदमविद्वानधोपहासं चरत्यस्य स्त्रियः सुकृतं वृज्जते ।

Her lap is a sacrificial altar, her hairs, the sacrificial grass, her skin, the soma-press The two lips of the vulva are the fire in the middle. Verily, indeed, as great as is the world of him who sacrifices with the Vajapeya ('Strength-libation') sacrifice, so great is the world of him who practises sexual intercourse, knowing this, he turns the good deeds of women to himself But he who practises sexual intercourse without knowing this women turn his good deeds unto themselves

- 4 एतद्ग स्म वै तद्विद्वानुद्दालक आरुणिगर्हैतद्ग स्म वै तद्विद्वान्नाको मौद्गल्य आर्हैतद्ग स्म वै तद्विद्वान्कुमारहारित आह बहवो भर्था ब्राह्मणायना निगिन्द्रिया विसुकृतोऽस्माहोकात्प्रयन्ति य इदमविद्वान्सोऽधोपहासचरन्तीति बहु वा इदं सुतस्य वा जाग्रतो वा रेतः स्कन्दति ।

- 5 तदमिमृगेदनु वा मन्त्रयेत यन्मेऽथ रेतः पृथिवीमस्कान्त्सीद्यदोष-धीरप्यस्यदप इदमहं तदेत आददे पुनर्भामैत्विन्द्रियं पुनस्तेजः

पुनर्भग पुनरग्निर्धियया ययास्मान् कल्पन्तामित्यनामिकाङ्गुष्ठा-
भ्यामादानन्तरेण स्तनौ वा भ्रुवौ वा निमृज्यात् ।

This verily indeed it was that Uddalaka Āruṇi
knew when he said

This verily indeed it was that Naka Maudgalya
knew when he said

This verily indeed, it was that Kumaraharita
knew when he said 'Many mortal men Brahmans by
descent go forth from this world impotent and devoid
of merit namely those who practise sexual intercourse
without knowing this

(If) even this much semen is spilled whether of
one asleep or of one awake 5 then he should touch it
or (without touching) repeat

What semen has of mine to earth been spilt now
Whate'er to herb has flowed whate'er to water—

This very semen I reclaim !
Again to me let vigor come !
Again my strength again my glow !
Again the altars and the fire
Be found in their accustomed place !

Having spoken thus he should take it with ring
finger and thumb and rub it on between his breasts or
his eye brows

७ अथ यद्युदक आत्मान पश्येत्तदभिमन्त्रयेत् मयि तेज इन्द्रिय यशो
द्रविणमुकृतमिति श्रीह वा एषा स्त्रीणा यन्मन्त्रोद्वासास्तस्मान्मन्त्रो
द्वासस यजस्विनीमभिमन्त्र्योपमन्त्रयेत् ।

Now, if one should see himself in water, he should recite over it the formula. 'In me be vigor, power, beauty, wealth, merit!'

This, verily, indeed, is loveliness among women when (a woman) has removed the (soiled) clothes of her impurity. Therefore when she has removed the (soiled) clothes of her impurity and is beautiful, one should approach and invite her

7 सा चेदस्मै न दद्यात्काममेनामवक्रीणीयात् सा चेदस्मै नैव दद्यात्काममेना यष्ट्या वा पाणिना वोपहृत्यातिक्रामेदिन्द्रियेण ते यशसा यश आदद इत्यथशा एव भवति ।

If she should not grant him his desire, he should bribe her. If she still does not grant him his desire, he should hit her with a stick or with his hand, and overcome her, saying. 'With power, with glory I take away your glory!' Thus she becomes inglorious.

8. सा चेदस्मै दद्यादिन्द्रियेण ते यशसा यश आदधामीति यशस्विनावेव भवतः ।

If she should yield to him, he says. 'With power, with glory I give you glory!' Thus they two become glorious

9. स यामिच्छेत्कामयेत मेति तस्यामर्थं निष्ठाय मुखेन मुखं संधायोपस्यमस्या अभिमृग्य जपेद्गङ्गादङ्गात्संभवसि हृदयादधि जायसे । स त्वमङ्गरुषायोऽसि दिग्धविद्धामिव मादयेमामम् मयीति ।

The woman¹ whom one may desire with the thought,
May she enjoy love with me! —after coming together
with her joining mouth with mouth and stroking her
lap he should mutter

Thou that from every limb art come
That from the heart art generate
Thou art the essence of the limbs! I
Distract this woman here in me
As if by poisoned arrow pierced!

- 10 अथ यामिच्छेन्न गम दधीतति तस्यागर्भं निष्टाय मुखेन मुखं सघाया-
पान्यामित्राण्यापान्यापिन्द्रियेण ते रेतसा रेत आदद इत्यरेता
एव भवति ।

Now, the woman whom one may desire with the
thought May she not conceive offspring! —after coming
together with her and joining mouth with mouth he
should first inhale then exhale and say With power,
with semen I reclaim the semen from you! Thus she
comes to be without seed

- 11 अथ यामिच्छेद्दधीतति तस्यामगर्भं निष्टाय मुखेन मुखं सघाया-
पान्यामित्राण्यापिन्द्रियेण ते रेतसा रेत आदधामीति गर्भिण्येव
भवति ।

Now the woman whom one may desire with the
thought 'May she conceive! —after coming together
with her and joining mouth with mouth, he should
first exhale, then inhale and say With power, with
semen, I deposit semen in you! Thus she becomes
pregnant

12. अथ यस्य जायायै जारः स्यात्त चेद्द्विष्यादामपात्रेऽग्निमुपसमाधाय
 प्रतिलोमं शरबर्हिस्तीर्त्वा तस्मिन्नेता. शरभृष्टीः प्रतिलोमाः
 सर्पिषाक्ता जुहुयान्मम समिद्धेऽहौषीः प्राणापानौ त
 आददेऽसाविति मम समिद्धेऽहौषी. पुत्रपशून्स्त आददेऽसाविति
 मम समिद्धेऽहौषीरिष्टासुकृते त आददेऽसाविति मम
 समिद्धेऽहौषीराशापराकाशौ त आददेऽसाविति स वा एष
 निरिन्द्रियो विसुकृतोऽस्माल्लोकात्प्रैति यमेव विद्वान्ब्राह्मणः
 शपति तस्मादेवविच्छ्रेत्रियस्य दारेण नोपहासमिच्छेदुत
 ह्येववित्तपरो भवति ।

Now, if one's wife have a paramour, and he hate him, let him put fire in an unannealed vessel, spread out a row of reed arrows in inverse order, and therein sacrifice in inverse order those reed arrows, their heads smeared with ghee, saying

'You have made a libation in my fire! I take away your inbreath and out-breath (prānāpānau) you, so-and-so !

You have made a libation in my fire! I take away your sons and cattle you, so-and-so !

You have made a libation in my fire! I take away your sacrifices and meritorious deeds you, so-and-so !

You have made a libation in my fire! I take away your hope and expectation you, so-and-so !'

Verily, he whom a Brahman who knows this curses he departs from this world impotent and devoid of merit. Therefore one should not desire sport with the spouse of a person learned in sacred lore (s'rotriya)

who knows this for indeed he who knows this becomes superior

13 अथ यस्य जायामात्रं विन्देत्सह कस्मै न पिबेत्सह तत्रासा नना
वृषला न वृषल्युहन्त्यात्त्रिरात्रान्तं आशुष्य व्रीहीनत्रचातयेत् ।

Now, when the monthly sickness comes upon any ones wife, for three days she should not drink from a metal cup nor put on fresh clothes. Neither a low caste man nor a low caste woman should touch her. At the end of the three nights she should bathe and should have rice threshed.

14 म य इच्छेत्पुत्रो मे शुभ्रो जायेत वेदमनुवृत्तं सर्वमायुरियान्ति
क्षीरोदनं पाचयित्वा सर्पिर्मन्त्रमश्रीयातामीश्वरौ जनयितव्ये ।

In case one wishes That a white son be born to me! that he may be able to repeat a Veda! that he may attain the full length of life! —they two should have rice cooked with milk and should eat it prepared with ghee. They two are likely to beget (him)

15 अथ य इच्छेत्पुत्रो मे कपिलं पिङ्गलो जायेत द्वौ वेदावनुवृत्तौ
सवमायुरियान्ति दध्योदनं पाचयित्वा सर्पिर्मन्त्रमश्रीयातामी
श्वरौ जनयितव्ये ।

Now in case one wishes, 'That a tawny son with reddish brown eyes be born to me! that he may be able to recite two Vedas! that he may attain the full length of life! —they two should have rice cooked with sour milk and should eat it prepared with ghee. They two are likely to beget (him)

16. अथ य इच्छेत्पुत्रो मे श्यामो लोहिताक्षो जायेत त्रीन्वेदानुब्रवीत सर्वमायुरियादित्युदौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ।

Now, in case one wishes, 'That a swarthy son with red eyes be born to me' that he may be able to repeat three Vedas' that he may attain the full length of life' they two should have rice boiled with water and should eat it prepared with ghee They two are likely to beget (him)

17. अथ य इच्छेद्दुहिता मे पण्डिता जायेत सर्वमायुरियादिति तिलौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयितवै ।

Now, in case one wishes, 'That a learned (*pandita*) daughter be born to me' that she may attain the full length of life' they two should have rice boiled with sesame and should eat it prepared with ghee They two are likely to beget (her)

18. अथ य इच्छेत्पुत्रो मे पण्डितो विगीतः समितिगमः शुश्रूषिता वाच भाषिता जायेत सर्वान्वेदानुब्रवीत सर्वमायुरियादिति मांससौदनं पाचयित्वा सर्पिष्मन्तमश्नीयातामीश्वरौ जनयित वा औक्षेण वार्षभेण वा ।

Now, in case one wishes 'That a son, learned, famed, a frequenter of council-assemblies, a speaker of discourse desired to be heard, be born to me' that he be able to repeat all the Vedas' that he attain the full length of life' they two should have rice boiled with meat and should eat it prepared with

ghee They two are likely to beget (him) with meat either veni or beef

- 19) अथाभिप्रातरम् स्वाग्नीपाकादृताज्यं चष्टित्वा स्वाग्नीपाकम्यापयात्
जुहान्यग्नये स्वाहानुमनये स्वाहा दद्याय सवित्रे सत्यप्रसवाय
स्वाहति हृत्वाऽन्यं प्राश्नाति प्राश्यतस्या प्रयच्छति प्रभाल्य
पाणा उ पात्रं पूरयित्वा तनेना त्रिरभ्युभयच्छिष्टाता विश्वामनाऽ
न्यामिच्छतु ॥ ३ ॥ म जाया पत्या महति ।

Now toward morning, having prepared melted butter in the manner of the Sthālīpaka¹ he takes of the Sthālīpaka and makes a libation saying 'To Agni hail! To Anumati hail! To the god Sāvitrī (Enlivener¹ the sun) whose is true procreation (*satya prasava*) hail! Having made the libation he takes and eats. Having eaten he offers to the other (*i.e.* to her). Having washed his hands he fills a vessel with water and therewith sprinkles her thrice, saying

Arise from hence Vīśvāvasu!
Some other choicer maiden seek!
This wife together with her lord—

- 20) अग्नेनामभिपद्यतेऽमोऽहमस्मि सा त्वं मा त्वमस्यमाऽहं सामाहमस्मि
नस्त्य षीग्ह पृथिवी त्वं तावहि मरभावे सह रेतो
दधावहे पुंसे पुत्राय विस्रय इति ।

Then he comes to her and says

This man (*ama*) am I that woman (*sā*) thou!
That woman thou this man am I!

¹ Pot of cooked food

I am the Sāman , thou, the Rg !
I am the heaven , thou, the earth !

Come, let us two together clasp !
Together let us semen mix,
A male, a son for to procure !

21. अयाम्य ऊरू विहापयति विजिहीथा द्यावापृथिवी इति तस्यामर्थं
निष्ठाय मुखेन मुखं सधाय त्रिरेनामनुलोमामनुमार्ष्टि ।
विष्णुर्योनि कल्पयतु त्वष्टा रूपाणि पित्रशतु । आसिञ्चतु
प्रजापतिर्धाता गर्भं दधातु ते । गर्भं धेहि सिनीवालि गर्भं धेहि
पृथुष्टुके । गर्भं ते अश्विनौ देवावाधत्ता पुष्करस्त्रजौ ।

Then he spreads apart her thighs, saying . ' Spread yourselves apart, heaven and earth ! ' Coming together with her and joining mouth with mouth, he strokes her three times as the hair lies, saying

Let Visnu make the womb prepared !
Let Tvastr shape the various forms !
Prajāpati let him pour in !
Let Dhatr place the germ for thee !

O Siniivāli, give the germ ,
O give the germ, thou broad-tressed dame !
Let the Twin Gods implace thy germ
The Asvins, crowned with lotus-wreaths !

22. हिरण्मयी अरणी याम्या निर्मेत्यतामश्विनौ । त ते गर्भं हवामहे
दशमे मासि सूतवे । यथाऽग्निगर्भा पृथिवी यथा द्यौरिन्द्रेण
गर्भिणी । वायुर्दिशा यथा गर्भं एवं गर्भं दधामि तेऽसाविति ।

With twain attrition-sticks of gold,
The Asvin Twins twirl forth a flame ,
'Tis such a germ we beg for thee,
In the tenth month to be brought forth

As earth contains the germ of Fire (*agni*)
 As heaven is pregnant with the Storm (*indra*)
 As of the points the Wind (*anu*) is germ
 I en-so a form I place in thee
 So-and-so!

23 मोयन्ताग्निमुपनि यथा तातु पुत्रिणि च नमिद्विषति तया ।
 एता त गमयन्तु सर्गिणु तामुता । इन्द्रव्याप वन कृत
 तामा वनमिय । तित्ति तित्ति मणि तामाचदति ।

When she is about to bring forth he sprinkles her
 with water saying,

Like as the wind doth agitate
 A lotus pond on every side
 So also let thy fetus stir
 I let it come with its chorion

This fold of Indra's has been made
 With barricado enclosed around
 O Indra cause him to come forth—
 The after birth along with babe!

24 जातजग्निमुपनताधायाङ्क आयाय कश्म पृदाज्यस्य सनीय
 पृदाज्यन्यापजात जुदायन्मिन्महम् पुत्यासमेधान स्वे
 गृह । अस्त्योपमथा मा च्छसीत् प्रजया च पशुभिश्च स्वाहा ।
 मयि प्राणास्त्वयि मनसा जुहामि स्वाहा । यत्प्रमगान्यगीरिच
 यद्वा न्यूनमिहाकम् । अग्निश्चित्स्विष्टकृद्विद्वान्स्विष्टमुदुत करानु
 न स्वाहति ।

(When the child is born) let him light a fire and
 placing it on his lap, and taking curdled milk mixed
 with clarified butter in a goblet, he offers repeatedly of
 the curdled milk and clarified butter, (saying) — May

I, magnified (by this son) in this house, support a thousand (men) When he has obtained offspring, let there be no loss of prosperities in offspring and in cattle Svāhā ! I offer with my mind to thee my vital airs. Svāhā ! May the wise Agni who fulfils all desires right for us any work which ought not to have been done, or any work which ought to have been done in this rite ”

25 अथास्य दक्षिण कर्णमभिनिधाय वाग्वागिति त्रिरथ दधिमधुवृतम्
संनीयानन्तर्हि तेन जातरूपेण प्राशयति भूस्ते दधामि भुवस्ते
दधामि स्वस्ते दधामि भूर्भुवः स्वः सर्वं त्वयि दधामीति ।

Then, putting (his mouth) near the child's right ear, he mutters three times, “ Speech, speech ! ” Then, taking curdled milk, honey and clarified butter together with unmixed gold, he feeds it (saying), “ I give thee the earth, I give thee the atmosphere, I give thee the heavens I give thee all, earth, atmosphere and heavens ”

26 अथास्य नाम करोति वेदोऽसीति तदस्य तद्गुह्यमेव नाम भवति ।

Then he gives him the name “ Veda,” which is his secret name.

27 अथैनं मात्रे प्रदाय स्तनं प्रयच्छति यस्ते स्तनः शशयो यो
मयोभूर्येन विश्वा पुष्यसि वार्याणि यो रत्नधा वसुविधः सुदत्रः
सरस्वति तमिह धातवेऽकरिति ।

Then giving him to his mother, he makes him take the breast (saying), “ O Sarasvati, enter for the suckling (of the child) into this (breast of the mother) thy

पुत्रात्कौशिकीपुत्र आलम्बीपुत्राच्च वैयाघ्रपदीपुत्राच्च वैयाघ्रपदीपुत्रः
काण्वीपुत्राच्च कापीपुत्राच्च कापीपुत्रः ।

Now the school The son of Pautimāsī succeeded the son of Kātyāyanī, the son of Kātyāyanī the son of Gautamī, the son of Gautamī the son of Bhāradvājī, the son of Bhāradvājī the son of Pārās'arī,- the son of Pārās'arī the son of Aupasvastī, the son of Aupasvastī the son of Pārās'arī, the son of Pārās'arī the son of Kātyāyanī, the son of Kātyāyanī the son of Kaus'ikī, the son of Kaus'ikī the son of Ālambī and the son of Vayāghrapadī, the son of Vayāghrapadī the son of Kānvī and the son of Kāpī the son of Kāpī,

2. आत्रेयीपुत्रादात्रेयीपुत्रो गौतमीपुत्राद्गौतमीपुत्रो भारद्वाजीपुत्राद्भारद्वाजी-
पुत्रः पाराशरीपुत्रात्पाराशरीपुत्रो वात्सीपुत्राद्वात्सीपुत्रः पारा-
शरीपुत्रात्पाराशरीपुत्रो वार्कस्णीपुत्राद्वार्कस्णीपुत्रो वार्कस्णी-
पुत्राद्वार्कस्णीपुत्र आर्तभागीपुत्रादार्तभागीपुत्रः शौङ्गीपुत्राच्छौ-
ङ्गीपुत्रः साकृतीपुत्रात्साकृतीपुत्र आलम्बायनीपुत्रादालम्बायनी-
पुत्र आलम्बीपुत्रादालम्बीपुत्रो जायन्तीपुत्राज्जायन्तीपुत्रो माण्डू-
कायनीपुत्रान्माण्डूकायनीपुत्रो माण्डूकीपुत्रान्माण्डूकीपुत्रः शा-
ण्डिलीपुत्राच्छाण्डिलीपुत्रो राथीतरीपुत्राद्राथीतरीपुत्रो भालुकी-
पुत्राद्भालुकीपुत्रः क्रौञ्चिकीपुत्राम्ब्या क्रौञ्चिकीपुत्रौ वैदभृती-
पुत्राद्वैदभृतीपुत्रः कार्शकेयीपुत्रात्कार्शकेयी पुत्रः प्राचीनयोगी-
पुत्रात्प्राचीनयोगीपुत्रः साजीवीपुत्रात्साजीवीपुत्रः प्राश्नीपुत्रादा-
सुरिवासिनः प्राश्नीपत्र आसुरायणादासुरायण आसुरेरासुरिः ।

The son of Ātreyaī, the son of Ātreyaī the son of Gautamī, the son of Gautamī the son of Bhāradvājī,

the son of Bhāradvaji the son of Parāśari—the son of
 Parāśari the son of Vātsi—the son of Vātsi the son of
 Parāśari—the son of Parāśari the son of Vārkaruṇi—
 the son of Vārkaruṇi the son of Vārkaruṇi—the son of
 Vārkaruṇi the son of Ārtabhāgi,—the son of Ārtabhāgi
 the son of Saungī—the son of Saungī the son of
 Sankṛti—the son of Sankṛti the son of Ālambivanti—
 the son of Ālambivanti the son of Ālambi—the son of
 Ālambi the son of Jayanti,—the son of Jayanti the son
 of Māṇḍūkayanti—the son of Māṇḍūkayanti the son of
 Māṇḍūkī—the son of Māṇḍūkī the son of Sāṇḍili—the
 son of Sāṇḍili the son of Rāthitāri—the son of Rāthitāri
 the son of Bhāluki,—the son of Bhāluki the two sons of
 Krauncikī—the two sons of Krauncikī the son of
 Vaidabhṛti—the son of Vaidabhṛti the son of Kārśa-
 keyi—the son of Kārśakeyi the son of Prācinayogi—
 the son of Prācinayogi the son of Sāṅjivi—the son of
 Sāṅjivi the son of Prāśni—the son of Prāśni Āsura-
 vāṇa,—Āsurāvāṇa Āsuri—Āsuri,

१ याज्ञवल्क्यायाः पत्न्य उद्दालकादुद्दालकाऽग्न्यादग्ने उपवसेत् यजि-
 कृत्रे कुश्रिवाजप्रवता वाजप्रता त्रिवाप्रता वाय्वागान्निहावा-
 न्नाध्यागाऽमिताद्वापगणादमिता वापगणो हरितात्कश्यपाद्धरित
 कश्यप शिल्पात्कश्यपाच्छ्रुत्वा कश्यप कश्यपान्नेध्रुवे
 ५ यथा नध्रुविवाचा वागम्भिण्या आम्भिण्यात्त्रिव्यादित्यानीमानि
 शुक्रानि यत्पि वाजमनयेन याज्ञवल्क्येनाभ्यासन्त ।

Yājñavalkya—Yājñavalkya Uddālaka,—Uddālaka
 Aruna,—Aruna Upaveśi,—Upaveśi Kusri,—Kusri

Vājasravas, Vājasravas Jihvāvān Bādhyoga Jihvāvān Bādhyoga Asita Vārsagana, Asita Vārsagana Harita Kasyapa, Harita Kasyapa Śilpa Kasyapa, Śilpa Kasyapa Kasyapa-Naidhruvi, Kasyapa Naidhruvi, Vāk Vāk Ambhinī, Ambhinī Āditya. These Mantras of the white Yajur, which are derived from Āditya, have been declared by Yājñavalkya of the Vājasaneyi school.

4. समानमा साजीवीपुत्रात्साजीवीपुत्रो माण्डूकायनेर्माण्डूकायनिर्माण्ड-
व्यान्माण्डव्यः कौत्सात्कौत्सो माहित्येर्माहित्यिर्वामकक्षायणाद्वा-
मकक्षायणः शाण्डिल्याच्छाण्डिल्यो वात्साद्वात्स्यः कुश्रेः
कुश्रिर्यज्ञवल्सो राजस्तम्बायनाद्यज्ञवल्सो राजस्तम्बायनस्तुरात्का-
वषेयात्तुरः कावषेयः प्रजापतेः प्रजापतिर्ब्रह्मणो ब्रह्म
स्वयम्ब्रह्मणे नमः ।

From (Prajāpatī until the son of S'āñjīvi is the same (succession to teachers) (1) The son of S'āñjīvi succeeded Māndūkāyani, Māndūkāyani Māndavya, Māndavya Kautsa, Kautsa Māhitthi, Māhitthi Vāmakaksāyana, Vāmakaksāyana S'āndilya, S'āndilya Vātsya Vātsya Kus'ri, Kus'ri Yajñavacas Rājastambāyana, Yajñavacas Rājastambāyana Tura Kāvaseya, Tura Kāvaseya Prajāpatī, Prajāpatī Brahman. Brahman is the self-existent. Salutation to Brahman !

(1) In all the Vājasaneyi schools.

